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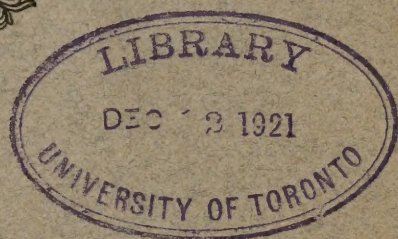
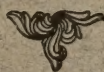




PAN-PACIFIC UNION

First  
Pan-Pacific Educational  
Conference

HONOLULU, AUGUST 11-24, 1921




PROGRAM AND PROCEEDINGS



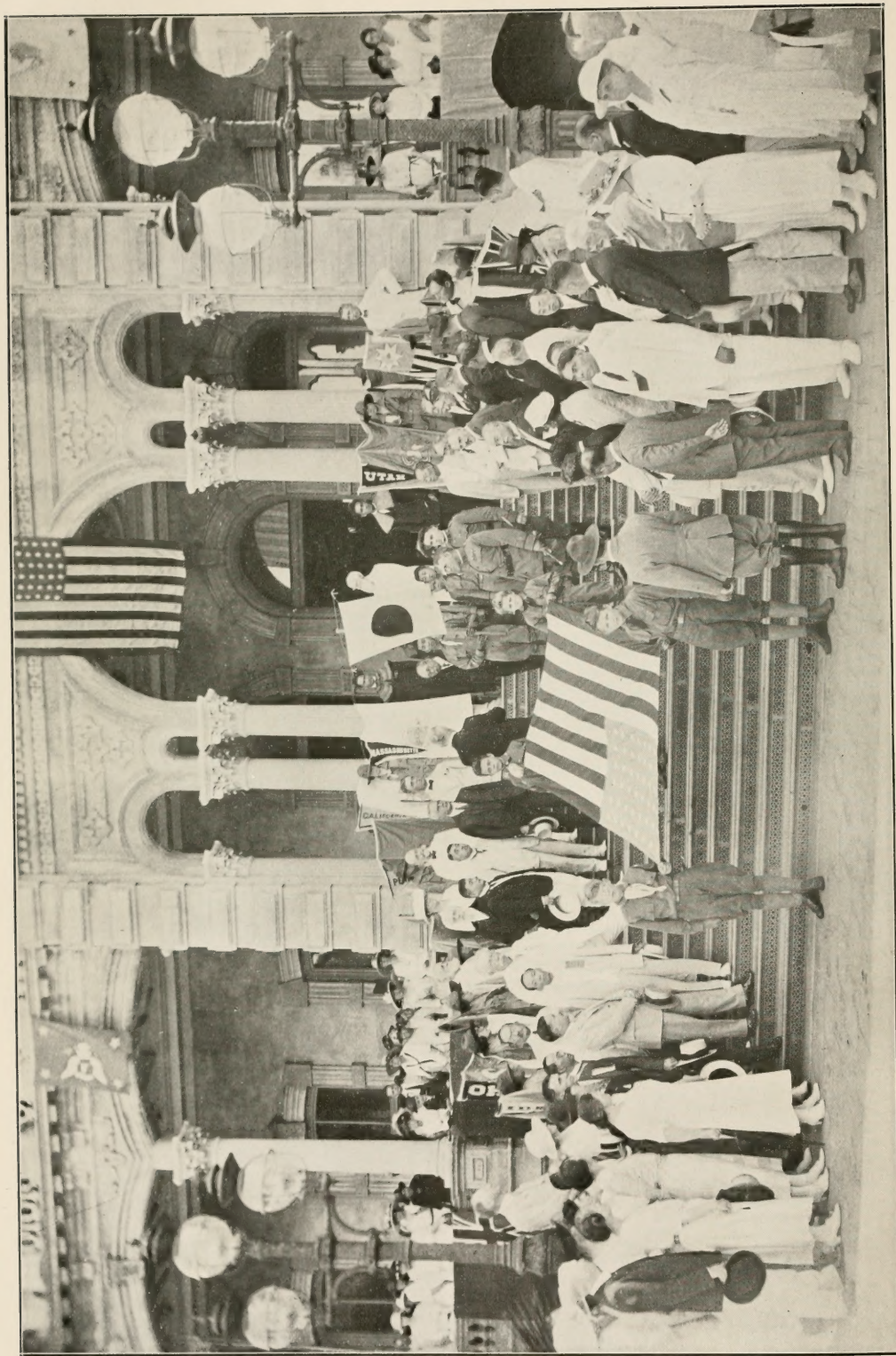






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At the opening of the Pan-Pacific Educational Conference in Honolulu, Governor Wallace R. Farrington was inaugurated as President of the Pan-Pacific Union. During this ceremony on the steps of the Capitol a silken flag sent to the Union by President Warren G. Harding was presented. Some of the delegates to the Educational Conference are seen in the foreground, the directors of the Union at the head of the steps. The American flag carried by the boy scouts is the one presented by President Harding.



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PAN-PACIFIC UNION

# First Pan-Pacific Educational Conference. 1st

HONOLULU, AUGUST 11-24, 1921

Held under the auspices of the  
Pan-Pacific Union and called by  
the U. S. Department of Edu-  
cation. Invitations for participa-  
tion of Pacific Governments sent  
through the Department of State  
of the United States of America

## PROGRAM AND PROCEEDINGS

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### THE PAN-PACIFIC UNION

is an organization representing Governments of Pacific lands, with which are affiliated Chambers of Commerce and kindred bodies, working for the advancement of Pacific States and Communities, and for a greater co-operation among and between the people of all races in Pacific lands. Its central office is in Honolulu at the ocean crossroads.

The Pan-Pacific Union is incorporated with an International Board of Trustees, representing every race and nation of the Pacific.

The trustees may be added to or replaced by appointed representatives of the different countries co-operating in the Pan-Pacific Union. The following are the main objects set forth in the charter of the Pan-Pacific Union:

1. To call in conference delegates from all Pacific peoples for the purpose of discussing and furthering the interests common to Pacific nations.
2. To maintain in Hawaii and other Pacific lands bureaus of information and education concerning matters of interest to the people of the Pacific, and to disseminate to the world information of every kind of progress and opportunity in Pacific lands, and to promote the comfort and interests of all visitors.
3. To aid and assist those in all Pacific communities to better understand each other, and to work together for the furtherance of the best interests of the land of their adoption, and, through them, to spread abroad about the Pacific the friendly spirit of inter-racial co-operation.
4. To assist and to aid the different races in lands of the Pacific to co-operate in local fairs, to raise produce, and to create home manufactured goods.
5. To own real estate, erect buildings needed for housing exhibits; provided and maintained by the respective local committees.
6. To maintain a Pan-Pacific Commercial Museum, and Art Gallery.
7. To create dioramas, gather exhibits, books and other Pan-Pacific material of educational or instructive value.
8. To promote and conduct a Pan-Pacific Exposition of the handicrafts of the Pacific peoples, of their works of art, and scenic dioramas of the most beautiful bits of Pacific lands, or illustrating great Pacific industries.
9. To establish and maintain a permanent college and "clearing house" of information (printed and otherwise) concerning the lands, commerce, peoples, and trade opportunities in countries of the Pacific, creating libraries of commercial knowledge, and training men in this commercial knowledge of Pacific lands.
10. To secure the co-operation and support of Federal and State governments, chambers of commerce, city governments, and of individuals.
11. To enlist for this work of publicity in behalf of Alaska, the Territory of Hawaii, and the Philippines, Federal aid and financial support, as well as similar co-operation and support from all Pacific governments.
12. To bring all nations and peoples about the Pacific Ocean into closer friendly and commercial contact and relationship.

#### TRUSTEES

President .....	Hon. Wallace R. Farrington, Governor of Hawaii		
Vice-Presidents:	Hon. Walter F. Frear, William R. Castle		
	F. C. Atherton	Chung K. Ai	
Treasurer .....	F. E. Blake		
Mayor of Honolulu .....	J. H. Wilson		
G. P. Denison	G. N. Wilcox	J. M. Young	Dr. W. T. Brigham
Vaughan MacCaughey	John Guild	John C. Lane	F. J. Lowrey
Dr. A. F. Jackson	Dr. Iga Mori	F. F. Baldwin	R. H. Trent
K. Yamamoto	Richard A. Cooke	D. H. Hitchcock	
Director .....	Alexander Hume Ford		
Executive Secretary .....	Dr. Frank F. Bunker		
	and Consuls in Honolulu from Pacific Countries		



## OFFICERS OF THE PAN-PACIFIC UNION

## Trustees

President.....	Hon. Wallace R. Farrington, Governor of Hawaii
Vice-Presidents—Hon. Walter F. Frear, William R. Castle, F. C. Atherton, Chung K. Ai	
Treasurer.....	F. E. Blake
J. H. Wilson, Mayor of Honolulu; G. P. Denison, John Guild, F. F. Baldwin, Vaughan MacCaughey, Dr. Iga Mori, D. H. Hitchcock, Dr. A. F. Jackson, Richard A. Cooke, Dr. W. T. Brigham, K. Yamamoto, J. M. Young, F. J. Lowrey, G. N. Wilcox, John C. Lane, R. H. Trent, C. J. McCarthy, and Consuls in Honolulu from Pacific Countries.	
Director.....	Alexander Hume Ford
Executive Secretary.....	Dr. Frank F. Bunker
Offices: Alexander Young Hotel Building, 2nd floor.	

## Honorary Presidents

Warren G. Harding, President of the United States.  
 William M. Hughes, Prime Minister of Australia.  
 W. F. Massey, Prime Minister of New Zealand.  
 Hsu-Shih-Chang, President of China.  
 Takashi Hara, Prime Minister of Japan.  
 Arthur Meighen, Prime Minister of Canada.  
 Chao Fa Maha Vajiravudh, King of Siam.

## Honorary Vice-Presidents

Woodrow Wilson, ex-President of the United States.  
 Dr. L. S. Rowe, Director General, Pan-American Union.  
 Yeh Kung Cho, Minister of Communications, China.  
 Prince J. K. Kalanianaʻole, Delegate to Congress from Hawaii.  
 The Governor-General of the Philippines.  
 The Governor-General of Java.  
 The Premiers of Australian States.  
 The Premier of British Columbia.  
 The Governor of Alaska.

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The Pan-Pacific Union is an organization supported by private subscriptions and by the Governments of Pacific lands, with which are affiliated Chambers of Commerce, Educational Boards, and kindred bodies, working for the advancement of Pacific States and Communities, and a greater co-operation among and between the people of all races in Pacific lands. Its central office is in Honolulu, at the ocean cross-roads. The Pan-Pacific Union is incorporated with an International Board of Trustees, representing every race and nation of the Pacific. The trustees may be added to or replaced by appointed representatives of the different countries co-operating in the Pan-Pacific Union. The first object set forth in the charter of the Pan-Pacific Union is to call in conference delegates from all Pacific peoples for the purpose of discussing and furthering the interests common to Pacific nations.

The first such conference was held last year in Honolulu,—the First Pan-Pacific Scientific Conference.

The second is the First Pan-Pacific Educational Conference.

The third will be the Pan-Pacific Press Conference, October 1921.

The fourth will be the Pan-Pacific Commercial Conference, August 1922.

**OFFICERS OF FIRST PAN-PACIFIC EDUCATIONAL CONFERENCE****Preliminary Organization**

Dr. David Starr Jordan, Honorary Chairman.

Dr. Frank F. Bunker, Executive Chairman.

Dr. Henry E. Jackson, Chairman, Community Center Division of Conference.

Vaughan MacCaughy, Chairman, Local General Committee on Program, Organization, Arrangements and Entertainment (co-operating with U. S. Bureau of Education), ex officio member all committees.

Dr. A. L. Dean, Associate Chairman, Local Committee.

Miss A. Y. Satterthwaite, Secretary, Local Committee.

Alexander Hume Ford, Secretary-Director, Pan-Pacific Union, ex-officio member all committees.

**Honorary Members, Local Committee**

Honorable Sanford B. Dole, ex-Governor of Hawaii.

Honorable George R. Carter, ex-Governor of Hawaii.

Honorable Walter F. Frear, ex-Governor of Hawaii.

Honorable Charles J. McCarthy, ex-Governor of Hawaii.

Professor M. M. Scott, Principal-Emeritus, McKinley High School, Honolulu; Order of the Rising Sun, Japan.

Victor Lappe, Vice-Consul for Belgium.

A. D. Castro, Consul for Brazil and Peru.

W. M. Royds, Consul for the British Empire.

J. W. Waldron, Consul for Chile.

S. H. Tan, Consul for China.

Prospero Richardo, Acting Consul General of Cuba.

C. J. Hedemann, Consul for Denmark.

Dr. A. Marques, Consul for France, Panama, and Russia.

C. Yada, Consul General for Japan.

H. M. von Holt, Consul for the Netherlands.

L. M. Vetelsen, Consul for Norway.

Dr. Bojidar Pouritch, Consul for Serbs, Croats, and Slovenes.

**Sub-committee on Entertainment**

Mrs. F. M. Swanzy, Chairman

Cooke, Mrs. G. P.

Cox, Mrs. I. M.

Crawford, Mrs. D. L.

Dillingham, Harold

Erdman, Mrs. John P.

Frear, Mrs. W. F.

Galt, John R.

Griffiths, Mrs. A. F.

Judd, Mrs. Lawrence

Lewis, Jr., A.

Lyon, Mrs. Harold, in charge Guide and Information Committee.

McCandless, Mrs. L. L.

Palmer, Mrs. A. W.

Thurston, L. A.

Wilder, Mrs. G. P.

**Sub-committee on Visual Education**

Hon. W. F. Frear, Chairman.

Heenan, David, Jr.

Judd, H. P.

Klinefelter, D. H.

Leebrick, Dr. Karl C., Acting  
Chairman

Lindeman, Mrs. Ferd

Loomis, Chas. F., Secretary

Matasuzawa, B. M.

Metcalf, H. W.

Midkiff, Frank

McCandless, Mrs. L. L.

Robley, S. W.

Simmers, R. L.

**Hawaiian Sub-committee**

Fred Beckley, Chairman.

Akana, Rev. Akaiko

Duncan, Rudolph

Heen, William H.

Judd, Rev. H. P.

Kaaha, John K.

Kamaioipili, Rev. Sam

Kealakai, Major

Kekuewa, John

King, Mrs. Mabel

Lane, John C.

Marquez, Charles N.

Mokumaia, Mrs. Clara

Perreida, J. A.

Taylor, Mrs. A. P.

Webb, Mrs. Henry H.

Wilson, Mayor John H.

John H. Wise



**Filipino Sub-committee**

Rev. D. H. Klinefelter  
C. C. Cortizan

Rev. B. T. Makapagal, Chairman

Miss J. Abaya  
Pablo Manlapit  
Miss E. Cortez

**Chinese Sub-committee**

C. K. Ai, Chairman.

Hon. Shia Hsu Tan, Honorary Chairman.

Chang, Dr. Dai Ken  
Ching, Mrs. Amy  
Damon, Mrs. Frank  
Fong, Yap Kwai  
Fook, Goo Kim  
Hoy, Chuck  
Ho, Kim Tong

MacKenzie, Mrs. Elijah  
Stafford, F. E.  
Schenck, Norman C.  
Wong, Chas. C.  
Young, G. A.  
Young, Yap See

**Japanese Sub-committee**

Dr. Iga Mori, Chairman.

Kurisaki, Dr. H. I.  
Asano, T.  
Imamura, Bishop Y.  
Isobe, Teruaki  
Katsuki, Dr. I.  
Katsanuma, Dr. T.

Masuda, Seishi  
Mashimo, Ryuhei  
Okumura, U.  
Onodera, T.  
Schwartz, Dr. Henry B.  
Scudder, Rev. Frank S.  
Yamamoto, Rev. Kakuro

**Korean Sub-committee**

Chan Ho Min, Chairman.

Chung, Won M.

Lee, Changkwan

**Sub-committee on Publication**

Dr. F. F. Bunker, Chairman.

Alexander Hume Ford  
Dr. A. L. Dean

Vaughan MacCaughy

**Other Members of General Local Committee**

Mrs. Nancy D. Andrew, Miss Myra Angus, E. G. Bartlett, Col. L. G. Blackman, Ken C. Bryan, Mrs. K. M. Burke, Mrs. Alice Carter, Mrs. M. E. Churchill, Miss Ermine M. Cross, W. R. Comings, J. S. Donaghho, T. H. Gibson, L. C. Howland, Miss B. E. L. Hundley, P. F. Jerneagan, R. A. Judd, Wm. McCluskey, Miss M. Mossman, Mrs. S. Overend, Mrs. Horace Reynolds, Harlan Roberts, S W. Robley, Miss Ruth Shaw, Cyril O. Smith, Constance van Inwegen, Hugh V. White, Gerritt P. Wilder, B. O. Wist.

**OFFICERS OF FIRST PAN-PACIFIC EDUCATIONAL CONFERENCE**

**Permanent Organization**

Dr. David Starr Jordan, Honorary Chairman  
Dr. Frank F. Bunker, Executive Chairman  
Miss A. Y. Satterthwaite, Secretary

**Executive Committee**

Dr. Frank F. Bunker, Chairman  
Baron N. Kanda, LL.D.  
Dr. E. C. Moore  
Julia Abbott  
Chancellor Tsai Yuan-Bei  
President A. L. Dean  
Vaughan MacCaughy

Dr. M. Anesaki, LL.D.  
Mr. Fred W. Beckley  
Mr. Hugo H. Miller  
Prof. F. Milner.  
Alexander Hume Ford  
K. K. Kannan

## FIRST EDUCATIONAL CONFERENCE

**Committee on Resolutions**

Frank Milner, Chairman.

K. Hara  
Sidney K. WeiMyrta L. McClellan  
Thomas E. Finegan.**Committee on Permanent Organization**

Dr. F. Burk, Chairman.

T. Harada  
S. M. LingMrs. W. F. Frear  
Frank F. Bunker**Committee on International Publicity**

Col. Riley H. Allen, Chairman.

L. A. Thurston  
Y. Soga  
F. E. StaffordFranklin Adams  
C. W. Crabtree .**Community Center Division**

Dr. Henry E. Jackson, Chairman.

Andrew Adams  
Akaiko Akana  
Riley H. Allen  
Noa Aluli  
Donald S. Bowman  
Scott Brainard  
Grace Channon  
Nell Findley  
J. K. Flanders  
Bishop Imamura  
D. H. Klinefelter  
Margaret LinnCharles F. Loomis  
B. T. Makapagal  
Albert W. Palmer  
V. Okamura  
N. S. Schenck  
H. B. Schwartz  
Elder Smith  
Mabel Smythe  
W. A. Tate  
K. Y. Tse  
Gordon Virgo  
Lucy Ward  
G. A. Young**OFFICIAL PRELIMINARY SYNOPSIS OF THE CONFERENCE**

- I. Educational Conditions in Pacific Countries.
  - a. Organization and support of education in each country.
  - b. Practical working of the systems.
    1. Administration.
    2. The schools in relation to the needs of the people in each country.
  - c. Program for the future.
    1. Needs.
      - (a) Physical plant and equipment.
      - (b) Personnel.
      - (c) Funds.
    2. Practical program of development.
- II. Educational Relations.
  - a. Education and mutual understanding.
    1. Teaching of languages and literature.
    2. Teaching of history, political organization and social institutions of Pacific Countries.
    3. The arts and religions.
  - b. Education and industry.
    1. Resources of Pacific countries.
    2. Technical education.
    3. Commerce.
  - c. Education and science.
    1. Teaching of various branches of descriptive science.
    2. Education and research.
  - d. Exchange of instructors and students.
  - e. International educational organization.



**General Subject: Community Centers as People's Universities**

1. Address, before general conference. Subject: Community Organization.
  - (a) Things as they are.
  - (b) Things as they ought to be.
  - (c) How to change things as they are into things as they ought to be.
2. Address, before general conference. Subject: International Community Organization.
  - (a) The aim of the Pan-Pacific Union.
  - (b) How to achieve it through education.
  - (c) Relation between community organization within nations and among nations.
3. Round-table reports and discussions. Participated in by one delegate from each nation represented in the Conference and by any others who desire to attend.

**Aim:** The purpose is to secure information concerning the nature and extent of the practice of citizenship in the twenty-two nations invited to the Conference that may help each other by pooling their experience.

**Request:** The delegates from each of these nations are asked to bring reports on this subject. These reports will be corrected, expanded or contracted, and illuminated by the round-table discussions of this divisions of the Conference.

**Results:** For helpful comparative study it is suggested that reports group their facts on a three-fold principle and describe things as they are, should be, and may be. The community ideal requires that the scope of education be broadened to include youths and adults as well as children and that its contents be enlarged to embrace other processes than those of book learning. The publication of these reports will be an international indicator of the progress made in adult education through the process of self-activity in local self-governing communities.

**Educational Exhibits** at Library of Hawaii, second floor.

**TENTATIVE QUESTIONS.****Program Suggestions by the Executive Chairman, Dr. Frank F. Bunker.**

1. A brief statement of descriptive character covering the educational system of each country—its organization, purpose, machinery and methods. It is desirable that this be submitted in typed or mimeographed form at the beginning of the conference to be used by way of reference.
2. What are the outstanding educational problems of each country?
3. What should be the ideals of education in each country?
  - a. As to preparation for citizenship.
  - b. As to preparation for the vocations.
  - c. As to preparation for individual development, including health.
4. How are these ideals affected by forms of government and by the social ideals of the respective countries? How affected by geographical conditions, including natural resources?
5. What elements should be included in the education of these countries to serve international relations?
  - a. Commercial relations.
  - b. Political relations.

6. What is taught in the schools of each country in regard to the other countries of the group—as to resources, industries, commerce, people, civilization, ideals, government, etc.?

a. What does a child know about these matters at the end of the elementary school period?

At the end of the high school period?

At the end of the college period?

b. What attitude of mind toward the other countries will the child have as a result?

c. To what extent is it desirable to teach the language and literature of given countries in the others?

7. By what means may the schools and other educational agencies assure the continuity and still further strengthen the cordial relations existing among the countries of the group?

8. The extension of adult education through community activities and otherwise.

9. The need of research from the standpoint of practical results in agriculture, homemaking, industry, commerce, etc.

10. The preparation and pay of the teachers of all grades.

## PROGRAM OF SESSIONS AND ENTERTAINMENT

Entertainment features are for official delegates only; they will present badges.

Headquarters—Alexander Young Hotel.

### Tuesday, August 9.

**August 2-10**—Welcoming Committee meets incoming vessels from Mainland U. S., Australia, and the Orient.

**August 5**—Informal luncheon, of delegates, at University Club, as guests of Hon. William R. Castle.

**August 9**—Informal luncheon, of delegates, at Nuuanu Y. M. C. A., as guests of Pan-Pacific Union.

**5 p. m.**—Arrival S.S. "Wilhelmina," bringing Dr. David Starr Jordan, Dr. F. F. Bunker, and other mainland delegates.

### Wednesday, August 10.

**9-11 a. m.**—Daily except Sat. to Aug. 19. Demonstration Kindergarten, at Territorial Summer School, under auspices Free Kindergarten Association.

**10 a. m.**—Visit to Bernice Pauahi Bishop Museum. (Take Fort Shafter car on King street.) Meeting of Preliminary Program Committee, Young Hotel parlor. Mr. L. A. Daingerfield and Prof. J. S. Donaghho, in charge.

**4 p. m.**—Reception at University of Hawaii by Regents and Faculty of the University. (Manoa Valley.)

**6:30 p. m.**—Dinner. Nuuanu Inter-racial Young Men's Christian Association, by Directors Pan-Pacific Union. (Fort street.)

### Thursday, August 11.

**9 a. m.**—Inauguration of His Excellency, Hon. Wallace R. Farrington, Governor of Hawaii, as President of the Pan-Pacific Union, by the Trustees of the Pan-Pacific Union.

Presentation of an American flag from His Excellency, Hon. Warren G. Harding, President of the United States, and Honorary President of the Pan-Pacific Union, to the Pan-Pacific Union.



- Presentation of the flag of Japan from his Excellency, Prime Minister T. Hara, by Hon. C. Yada, Consul General from Japan.
- Presentation of an Hawaiian flag (the last bit of needlework of Liliuokalani, ex-queen of Hawaii), presented by the Hon. Sanford B. Dole, former President of the Hawaiian Republic and first Governor of the Territory of Hawaii. Two Hawaiians, in ancient Hawaiian regalia, in attendance.
- Flag Drill by children of Kaiulani School, Mrs. N. L. D. Fraser in charge.
- Address of welcome to the delegates by Hon. Wallace R. Farrington, Governor of the Territory of Hawaii.
- Address of welcome by Mr. Alexander Hume Ford, Secretary-Director of the Pan-Pacific Union.
- Welcome by Mrs. Francis Mills Swanzy, Chairman Entertainment Committee.
- Address by Baron N. Kanda, Tokyo Imperial University, Vice-President, Pan-Pacific Association of Japan.
- Welcome by Mrs. Walter F. Frear.
- The President of the Pan-Pacific Union turns over the Conference to Dr. David Starr Jordan, Honorary Chairman and Temporary Presiding Officer of the Conference.
- Response by Dr. David Starr Jordan.
- Appointment of the Executive Committee and the Secretary.
- 12 Noon**—Luncheon as guests of Honolulu Rotary Club. (McCandless building, Bethel street.)
- 2 p. m.**—Conference session, Capitol building.
1. Recommendations of Executive Committee on plan of procedure.
  2. Presentation of delegations.
  3. Address by Dr. David Starr Jordan, "**The Objectives of the Conference.**"
- 4 p. m.**—Surfing at Outrigger Canoe Club, Waikiki. (Take King street car east.)
- 6 p. m.**—Supper as guests of Outrigger Canoe club, assisted by Women's Auxiliary and the Hawaiian subcommittee.

**Friday, August 12.**

- 9 a. m.**—Conference session, Capitol building.
- General Theme: "**Why a Pan-Pacific Conference on Education?**"
1. Dr. M. Anesaki, Japan.
  2. Dr. Y. B. Tsai, China.
  3. Dr. A. L. Dean, Hawaii.
  4. Dr. F. Burk, Mainland U. S.
  5. Mr. F. Milner, New Zealand.
- 11 a. m.**—Drill of Girl Scouts of Oahu, Capitol grounds.
- 12 Noon**—Luncheon as guests of Hawaiian Civic Club. (Blue Room, Young Hotel.)
- 2 p. m.**—Conference session, Capitol building.
- General discussion, from the floor, of the addresses of the morning session.
- |                        |                       |
|------------------------|-----------------------|
| Dr. Wm. Frederic Bade  | Rev. T. H. Haden      |
| Dr. Henry E. Jackson   | Frank B. Cooper       |
| Dr. K. Kannan          | Miss Myrta McClellan  |
| Dr. E. C. Moore        | Mrs. Hubert N. Rowell |
| Dr. George M. Stratton | Hugo H. Miller        |
- 4 p. m.**—Reception by Oahu Teachers' Association at the Territorial Summer school. (McKinley high school, Thomas Square.)
- 8:15 p. m.**—"An Evening in Hawaii" at Mission Memorial Hall. King street, given by the Hawaiian sub-committee assisted by Daughters and Sons of Hawaiian Warriors.

**Saturday, August 13.**

- 8 a. m.**—Trip around Island of Oahu by motor as guests of Honolulu Auto Club. Assemble at Alexander Young hotel entrance at 8 a. m. sharp. Nuuanu Pali, Windward Oahu, luncheon at Haleiwa Hotel as guests of the Chamber of Commerce of Honolulu; Schofield Barracks Military Reservation and Pearl Harbor Naval Station, returning to Honolulu.
- Lunch talks—Dr. Harold L. Lyon, "**The Pineapple Industry in Hawaii;**" Dr. H. P. Agee "**The Sugar Industry in Hawaii.**" Visit to the Palama Fresh Air Camp at Waia'ua, Mr. James A. Rath, in charge.

## Sunday, August 14.

11:00 a. m.—Central Union Church. Address, "A Community Church" by Dr. Henry E. Jackson.

Christian Church. Address, "Thine Own with Interest," by Dr. W. F. Bade.

Methodist Church. Address "The Religion of Service," by Dr. David Starr Jordan.

Special services at leading churches.

7:15 a. m.—Regular Outing of the Hawaiian Trail and Mountain Club. Delegates who are interested in "hiking" are cordially invited to go. This is a "motor-bus" trip (in part) to Mokapu Peninsula and the remarkable Ulupau Crater. Magnificent views of Nuuanu Pali, Koolau Mountains, Kailua Bay, Bird Islands, and other beautiful scenic and natural history features of windward Oahu.

4 p. m.—Dramatic and Story Telling League, Library of Hawaii. Presentation of a legend by Hawaiian children "Pu-Ahuula," directed by Mrs. A. P. Taylor and Miss Ethel M. Damon.

7:30 p. m.—Union Outdoor Service, McKinley High School Grounds. Address by Dr. David Starr Jordan.

## Monday, August 15.

9 a. m.—Conference session, Capitol building.

Subject: 1. "The Relation of Education to National and International Polity", Dr. E. O. Sisson; Dr. T. Harada; Dr. S. K. Wei.

2. "The Application of the Community Principle to International Problems," Dr. H. E. Jackson; Dr. S. M. Ling; K. K. Kannan, Dr. I. Abe.

Noon—Luncheon as guests of the Korean Community in Hawaii, at the Korean Christian Institute, Wai'alae Road.

2 p. m.—Conference session, Capitol building.

Subject: "Interpretative Descriptions of the National Systems of Education of the Countries of the Pacific."

Java, Mrs. L. G. Blackman.

Russia and Siberia, Dr. C. F. Reppun.

Japan, Dr. J. Nagaya.

China, Dr. Sydney K. Wei.

New Zealand, Frank Milner.

4 p. m.—Entertainment by the Mission Children's Society in the historical Chamberlin House, near Kawaiahao church.

6:30 p. m.—Dinner as guests of the Filipino Community in Hawaii, at Filipino Mission, near Palama Settlement.

## Tuesday, August 16.

9 a. m.—Conference Session, Capitol building.

Subject: "Interpretative Descriptions of the National Systems of Education of the Countries of the Pacific." (continued)

Australia .....Rev. W. A. Tate

Hawaii .....Vaughan MacCaughey

Korea .....H. H. Cynn

Philippines .....Hugo Miller

Latin Countries .....Francisco Brito

Canada .....William McCluskey

Siam.....F. M. Brooks

United States .....Thos. E. Finegan

2 p. m.—Afternoon with leaders of the Japanese Community in Hawaii. Assemble at Japanese High School on Upper Fort street. Visiting Japanese schools, temples, etc. An entertainment will be given at the Japanese High School, on Fort street, commencing at 2 p. m., the entertainment including demonstration of jujitsu and Japanese fencing, as well as singing by Japanese children.

In the evening beginning at 6:30 o'clock, there ill be a supper at the Mochi-suki Club, on Ala Moana Road. Exhibition of Japanese arts and floral arrangements will be made. Japanese music with "koto" instrument will be rendered at the dinner.



6:30 p. m.—Dinner and evening of entertainment at Mochizuki Club (Waikiki), as guests of the Japanese Community of Hawaii.

### Wednesday, August 17.

9 a. m.—Conference session.

Subject: (a) "What Knowledge Is," Dr. E. C. Moore.

Discussed by Dr. Tsai, Dr. Stratton, Dr. Burk, Mr. Cynn, Dr. Anesaki.

(b) "Knowledge that should be given through

1. Geography, Miss McClellan, A. H. Ford.

2. History and Civics, Dr. E. O. Sisson, Dr. Hara, Mr. Kannan, Dr. Ling.

Noon—Luncheon as guests of Honolulu Ad Club, Alexander Young hotel.

2 p. m.—Conference session:

Functioning of the chief divisions of public education in preparation for achieving world peace.

(a) Kindergarten: Miss Julia Abbott, Miss Barbara Greenwood, Miss Frances Lawrence. Discussion.

(b) Elementary Schools: Dr. Frank B. Cooper, Seattle. Discussion.

4 p. m.—Visit to the historic Queen Emma House, Nuuanu Valley as guests of the Daughters of Hawaii. Hawaiian program.

7:15 p. m.—Special evening excursion of the Hawaiian Trail and Mountain Club. Diamond Head (Leahi Volcano) by moonlight. Assemble at end of Waikiki car line. A delightful walk along the shore below Diamond Head, with singing, camp-fire and other features.

### Thursday, August 18.

9 a. m.—Conference session, Capitol building. Continuance of Wednesday afternoon's theme:

(a) Secondary division, Frank Milner of New Zealand.

(b) Higher Education, Dr. George M. Stratton of University of California.

(c) "Education for Democracy" Dr. David Starr Jordan.

2 p. m.—Conference session, Capitol building.

Reports of Committees:

Further Organization, Frederic Burk.

Resolutions, Frank Milner.

International Publicity, Riley H. Allen.

4:30 p. m.—Beretania Playground. Entertainment under auspices of Free Kindergarten and Children's Aid Association of Hawaii.

6 p. m.—Supper and evening of entertainment as guests of the Chinese Community in Hawaii. Beretania Mission.

### Friday, August 19.

9 a. m.—Conference session, Capitol building.

Short talks by representatives of national organizations.

Mrs. F. N. Rowell, National Congress of Mothers and Parent-Teacher Associations.

Nina O. Buchanan, National League of Teachers' Associations.

Ida C. Iverson, Los Angeles City Teachers' Club.

Mrs. Caroline F. Burk, Association of University Women.

Mrs. Walter F. Frear, National Committee, Young Women's Christian Association.

Florence Stephenson, Women's Board Home Missions, Presbyterian Church.

Dr. Wm. F. Bade, Pacific School of Religion.

Maud M. Babcock, University of Utah.

Rev. T. H. Haden, Kwansei Gakuin, Japan.

2 p. m.—Final session, Capitol Building.

1. Tribute to Mr. M. M. Scott for his notable work in Japan education. Judge Sanford B. Dole, Baron Kanda.

## FIRST EDUCATIONAL CONFERENCE

2. Five-minute spontaneous expressions summing up results of the Conference.  
Dr. Anesaki, Julia Abbott, Dr. E. O. Sisson, Dr. Ling, Dr. K. Kannan, Dr. Henry Jackson, H. H. Cynn, Frank Milner, Consul General Yada, Baron Kanda.
3. Formal turning back of Conference to the Pan-Pacific Union.  
Dr. E. C. Moore, Governor Farrington.
4. Farewell music by Salvation Army musicians.
- 4 p. m.—Reception by the Honorable Wallace R. Farrington, Governor of Hawaii, and Mrs. Farrington, Washington Place.
- 6:30 p. m.—Supper at Young Women's Christian Association as guests of Y. W. C. A. and International Institute, followed by demonstration of inter-racial educational work.

**Saturday, August 20.**

**Three-day excursion to Hilo.** Island of Hawaii and Volcano Kilauea, under the direction of Miss Helen Kimball, Special Representative, Hawaii Tours Company, Ltd.

- 3 p. m.—Sail for Hilo, Island of Hawaii, and the Volcano Kilauea. (S. S. Mauna Kea, Pier 14. Aloha music by Royal Hawaiian Band.)

**Sunday, August 21.**

Arrive Hilo, 7 a. m. Railroad excursion along scenic Hamakua Coast (observation car); motor trips in Hilo region; services in leading Hilo churches; motor to the Volcano of Kilauea.

**Itinerary Proposed by Hilo Teachers' Union:**

- 7:00 a. m.—Arrival at Hilo. Breakfast, Hilo Hotel.
- 8:30 a. m.—Visit Rainbow Falls, Boiling Pots, Kaumana Cave.
- 10:30 a. m.—Leave by auto for Volcano.
- 12:30 p. m.—Lunch, Volcano House.
- 2:30 p. m.—Public Session, Kilauea camp.  
Public session as guests of Hilo Teachers' Union, at Kilauea Summer Camp.
- 4:00 p. m.—Reception and refreshments.  
Program and refreshments. Night view of the "Lake of Everlasting Fire."
- 4:30 p. m.—Leave for Lava Tubes and Pit.
- 8:00 p. m.—Dinner at Volcano House. Addresses by delegates and Hilo school people. Leave Volcano House for Hilo in time to catch the 9:15 train for Paauilo.
- 2:30 p. m.—Reach Hilo on return. Further sight-seeing in Hilo.
- 4:00 p. m.—Take S.S. "Mauna Kea" at Kuhio Wharf.
- 8:15 a. m.—Honolulu: Regular all-day outing of Hawaiian Trail and Mountain Club. A "hike" up Waialae Ridge, a beautiful, scenic forested ridge beyond Kaimuki. Assemble at Tenth Avenue and Waialae Road at 8:15 sharp; bring lunches and canteens.

**Monday, August 22.**

Return from Kilauea to Hilo; motor excursions, etc. in Hilo region.

- 4 p. m.—Sail for Honolulu. S. S. Mauna Kea, Kuhio wharf, arriving Honolulu 7 a. m. Annual Encampment. **Boy Scouts of America**, Oahu Councils, at Mokuleia, Oahu. S. W. Robley, Scout Executive, in charge. Delegates are cordially invited to visit the camp. Motor by way of Haleiwa, or O. R. & L. Railway via the scenic Waianae Shore and Kaena Point. August 22-27.

**Tuesday, August 23**

- 9:30 a. m.—Visit H. S. P. A. Experiment Station, sugar factory and pineapple cannery as guests of Hawaiian Sugar Planters' Association and Hawaii Pineapple Packers' Association. Assemble at entrance of Young Hotel, 9:30 a. m. sharp. Luncheon as guests of the associations. Return to Honolulu.

**Wednesday, August 24**

- 10 a. m.—Sailing of S. S. Matsonia, Pier 15.



## LIST OF OFFICIAL DELEGATES

*To the First Pan-Pacific Educational Conference*

JULIA ABBOTT—Head of Kindergarten Division of Bureau of Education, Washington, D. C. Delegated by the United States government.

I. ABE—Professor of Economics, Waseda University, Tokyo, Japan.

SWAMI ABHEDANANDA, Ph. D.—Professor of Psychology, Calcutta University, India.

COL. RILEY H. ALLEN—Representing the American Red Cross.

EDNA I. ALLYN—Delegated by the Western Reserve University and the American Library Association.

M. ANESAKI, LL.D.—Professor of the Science of Religion, Tokyo Imperial University, Japan. LL.D. University of California; Honorary Doctor, University of Strasburg; Litt. D., Tokyo Imperial University. Delegated by the Japanese government, Ministry of Education).

A. L. T. ATKINSON, LL. B.—University of Michigan.

MAUD MAY BABCOCK, B.A., B.E.—Professor of public speaking, in charge of the Department of Public Speaking, University of Utah, Salt Lake City.

WILLIAM FREDERIC BADE, Ph. D.—Dean and Acting President Pacific School of Religion, Berkeley, California.

BERNARD R. BAUMGARDT—Ex-President Southern California Academy of Science, Los Angeles, California. Staff Lecturer National Geographic Society, Washington, D. C.

FREDERICK W. BECKLEY—Instructor of Hawaiian Language at the University of Hawaii and the Territorial Normal and Training School. Representing the native Hawaiian people.

MRS. LEOPOLD G. BLACKMAN—Honolulu. Representing Java.

BRIGADIER C. W. BOURNE—Delegated by the Western Territory of the Salvation Army of the United States.

DONALD S. BOWMAN—Industrial Service Committee of Hawaiian Sugar Planters' Association, Honolulu. Representing the Hawaiian Sugar Planters' Association.

FRANCISCO DE PAULA BRITO, JR.—Consul General for Portugal. Representing the Pacific colonies of the Republic of Portugal.

F. M. BROOKS, B.L.—Harvard University. Representing Siam; reporting to the Minister of Foreign Affairs and the Minister of Education, Bangkok, Siam.

NINA O. BUCHANAN—President of the National League of Teachers' Associations, Seattle.

FRANK F. BUNKER, Ph. D.—Representing the U. S. Bureau of Education, Washington, D. C. Delegated by the United States Government.

FREDERIC BURK, Ph. D.—President of State Teachers' College, San Francisco, California. Delegated by the United States Government.

MRS. CAROLINE FREAR BURK—Ex-President of the Association of University Women, California Branch.

E. S. CAPELLAS—Principal Hakalau School, Hawaii. Delegated by Hilo Teachers' Union.

CLARENCE WILLARD CARPENTER, M. A.—Pathologist, H. S. P. A., Experiment Station, Honolulu. Delegated by the University of Vermont.

W. R. CASTLE—Delegated by Oberlin College, Oberlin, Ohio.

MONLIN CHIANG, Ph. D.—Representing Kiangsu Educational Association, National Vocational Association, National Vocational Federation, Shanghai, China.

FRANK B. COOPER—City Superintendent of Schools, Seattle, Washington. Delegated by the United States Government.

H. HEUNG-WO CYNN, M. A.—University of Southern California. General Secretary of Young Men's Christian Association, Seoul, Korea. Director Korean Educational Association.

LAWRENCE H. DAINGERFIELD, Ph. D.—Meteorologist, Honolulu. Delegated by the U. S. Weather Bureau, Washington, D. C.

ARTHUR L. DEAN, Ph. D.—Harvard '00, Yale '02. President, University of Hawaii. Delegated by the United States Government.

ALEXANDER HUME FORD—Secretary-Director, Pan-Pacific Union, Honolulu. Delegated by the United States Government.

K. FUJIOKA, Litt. D.—Professor of Literature, Tokyo Imperial University, Tokyo, Japan. Delegated by Japanese Government.

MRS. WALTER F. FREAR, B. A.—Wellesley College. Representing the National Committee of the Young Women's Christian Association.

THOMAS E. FINEGAN, Ph. D.—State Superintendent of Public Instruction, Harrisburg, Pennsylvania. Delegated by the United States Government, and by the National Educational Association.

JOSE MARIA GALVEZ, Ph. D.—Representing the Republic of Chile. (en route)

GUATEMALA—One delegate en route.

HERBERT E. GREGORY, Ph. D.—Representing the National Research Council. Director Bernice Pauahi Bishop Museum, Honolulu. Professor of Geology, Yale University.

BARBARA GREENWOOD—Kindergarten Work, Southern Branch of University of California, Los Angeles. Official representative of the International Kindergarten Union, New York City.

A. F. GRIFFITHS, L. H. D.—President, Oahu College, Honolulu. Delegated by the United States Government.

REV. T. H. HADEN, D.D.—Dean of Theological Department, Kwansei Gakuin (an international school for young men), Kobe, Japan.

K. HARA—Professor of Literature, Kyoto Imperial University, Kyoto, Japan. Ph.D. (Bungakuhakushi), Tokyo Imperial University. Delegated by the Japanese Government.

T. HARADA, LL. D., Edinburgh; B.D., Yale; D.D., Amherst; ex-President Doshisha University, Japan; Professor of Japanese History and Literature, University of Hawaii. Delegated by the Japanese Government.

RUTH C. HOFFMAN—Delegated by the Oahu Teachers' Association.

FRANCIS HOLLEY, Ph. D.—Director, Bureau Commercial Economics, Washington, D. C.

BERNICE E. L. HUNDLEY—Supervising Principal, Kauai. Representing Kauai.

IDA H. HYDE, Ph. D.—University of Heidelberg; B.A., Cornell University; Fellow, Bryn Mawr; Professor of Physiology at State University of Kansas.

IDA CHRISTINE IVERSON—President, Los Angeles City Teachers' Club, Los Angeles.

HENRY E. JACKSON, A. M.—Princeton University; President, National Community Board, Washington, D. C.

DAVID STARR JORDAN, Ph. D.—Chancellor, Leland Stanford University, California. Delegated by the United States Government.

BARON N. KANDA, LL.D.—Amherst College; Professor Emeritus, Tokyo University of Commerce; Member of the House of Peers, Tokyo, Japan. Delegated by the Japanese Government.

K. KUNHI KANNAN, M.A.—Madras; Ph.D., Stanford University; Entomologist, Government of Mysore, India.



P. W. KUO, Ph.D.—President, National Southeastern University, Nanking, China. Representing Kiangsu Provincial Educational Association; National Association of Vocational Education; National Federation of Education; Nanking Teachers' College.

FRANCES LAWRENCE—Superintendent of Kindergartens and Playgrounds, Honolulu. Delegated by the United States Government.

SZE MOO LING, Ph.D.—Columbia University. Delegated by the Kiang-Su Educational Association, National Vocational Education. Association of China, Chinese National Vocational Federation.

F. J. LOWREY—Director, Pan-Pacific Union; Trustee, Y. M. C. A. Representing the Young Men's Christian Association.

VAUGHAN MACCAUGHEY—Cornell University; University of Chicago. Superintendent of Public Instruction, Territory of Hawaii, Honolulu. Delegated by the United States Government.

MYRTA LISLE MCCLELLAN—Chairman of the Department of Geography, Southern Branch, University of California, Los Angeles.

WILLIAM MCCLUSKEY—Director, Territorial Summer School, Honolulu. Representing Canada, Toronto University.

MEXICO—Two delegates enroute.

HUGO H. MILLER—Representing the Bureau of Education, Manila, Philippine Islands.

F. MILNER—M. A., New Zealand University. Rector, Waitaki Boys' High School, Oamaru, New Zealand. Representing New Zealand Secondary Schools Conference, New Zealand Principals' Association, New Zealand Education Department.

GUY C. MILNOR, M.D.—Delegated by the University of Pennsylvania.

ERNEST CARROLL MOORE, Ph.D.—Director of the Southern Branch of the

University of California. Delegated by the United States Government.

J. NAGAYA—Principal of Tokyo Foreign Language School, Tokyo, Japan. Delegated by the Japanese Government.

FREDERICK C. NEWCOMBE—B.S., University of Michigan; Ph.D., University of Leipzig; Professor of Botany, University of Michigan, Ann Arbor, Michigan.

JOHNETTE PIERIK—Delegated by Wellesley College.

C. F. REPPUN, M. D.—Representing the University of Moscow, Russia. Munich 1911, M.D.; Member Picogoff Society of Russian Physicians.

SIR ARTHUR RICKARD—Representing Australia, (en route.)

PERU—One delegate en route.

FRANKLIN W. ROBINSON—Head of Aural Theory Department, Institute of Musical Art, New York City.

MRS. HUBERT N. ROWELL—Representing the National Congress of Mothers and Parent-Teacher Associations, Berkeley, California.

EMILY SIBLEY, Ph.D.—Representing the Carnegie Institute of Technology, Margaret Morrison School, Pittsburg, Pennsylvania.

EDWARD O. SISSON, Ph.D.—President State University of Montana, Missoula, Montana. Delegated by the United States Government.

PHILIP SPALDING—Representing the American Legion, Department of Hawaii.

FLORENCE STEPHENSON—Principal Emeritus Asheville Home School, Asheville, N. C., representing Woman's Board of Home Missions of Presbyterian Church.

F. L. STEVENS, Ph.D.—Professor of Plant Pathology of the University of Illinois, Urbana, Illinois. Delegated by Agricultural College, University of Illinois.

GEORGE MALCOLM STRATTON, Ph. D.—B.A., University of California; M.A., Yale University; Ph.D., University of Leipzig; Professor of Psychology, University of California, Berkeley. Delegated by the United States Government.

MAJOR-GENERAL CHARLES P. SUMMERALL—Represented by Colonel John M. Kelly, U. S. Army, Honolulu.

SURGEON E. A. SWEET—U. S. Public Health Service, Honolulu. Delegated by the Surgeon-General U. S. Public Health Service.

REV. W. A. TATE, Ph. D.—Representing the Hawaiian Board of Missions, Honolulu.

WADE WARREN THAYER, A. B.—Honolulu. Delegated by the University of Michigan, Ann Arbor; former Secretary of the Territory of Hawaii.

COL. G. C. THORPE—Senior Officer, U. S. Marine Corps.

REV. KEE YUEN TSE—Government representative of China, Beretania Chinese Church, Honolulu.

SIDNEY K. WEI—A.B., Oberlin College; Ph.D., University of Chicago; Professor of Philosophy, Kwontung High Normal College and Canton Christian College. Government representative of China, Canton, China.

J. M. WESTGATE—Hawaii Agricultural Experiment Station, Honolulu. Representative, U. S. Department of Agriculture.

TSAI YUAN-BEI—LL.D., New York University; Chancellor of Peking National University and former Minister of Education, China.

TIEN MU WANG—Professor of Chinese, University of Hawaii, Honolulu. Delegated by the Chinese Government.



## REPORT OF COMMITTEE ON PERMANENT ORGANIZATION

*(Resolutions unanimously adopted.)*

WHEREAS, the broad conceptions of the Pan-Pacific Union embody far-reaching educational policies, and

WHEREAS, this Conference is profoundly convinced of the necessity for, and the reasonable feasibility of the program of the Pan-Pacific Union; and

WHEREAS, educational organization is essential as a means of support for many of these projects,

THEREFORE BE IT RESOLVED that this Conference recommends that the Pan-Pacific Union establish an Educational Council, as a permanent department of the Union, under such conditions of organization and with such powers and purposes as the Pan-Pacific Union may, permanently or from time to time delegate to this Educational Council.

As suggestions of the possible fields of work of this Educational Council, the following items might serve as illustrations:

1. To offer a coordinating agency which shall take the initiative and stimulate education to common ends in the various Pacific nations.

2. To arrange future educational conferences and so to plan and organize the work, that it may be systematically carried out during the interims.

3. To stimulate various lines of scientific investigation and education leading to assistance of common interests in commerce, economics, social and political understandings of the various nations.

4. To establish in Honolulu a library containing complete files of official reports, books, and other data concerning the Pacific which can be made available and serviceable when and where needed; and to issue references to all current literature bearing upon problems of the Pacific.

5. To obtain from the various Pacific nations the data of history, geography, science, of institutions and customs, in the form of manuscripts prepared authoritatively, books and other publications, pictures, films, articles prepared by special writers, etc.; to assist in vitalizing these materials and preserving them from becoming useless lumber of the school room.

6. To undertake either directly or indirectly through cooperation of universities and other institutions of research, a thorough scientific investigation of the causes of war and to assist educational machinery in the various nations to remove causes which may contribute to war making.

7. To provide for exchange of teachers especially in fields of specialization, and to facilitate the means of traveling by teachers in order that the schools may reap the benefit of such intercourse.

8. To provide for exchange of successful teaching methods especially in the field of foreign language instruction.

We commend the plan of the Pan-Pacific Union to erect in Honolulu a Pan-Pacific building containing if possible a Greek theatre, auditorium halls, commercial museum and art gallery, etc., to serve as a permanent home, repository and international experiment station in the problems of the Pacific and which would serve to give continuity and stability to the successive Pan-Pacific Union Conferences which have been held and will be held.

Signed:

FREDERIC BURK, *Chairman*  
MARY DILLINGHAM FREAR  
SZE M. LING  
TASUKU HARADA  
FRANK F. BUNKER.

## REPORT OF COMMITTEE ON INTERNATIONAL PUBLICITY

(Resolutions unanimously adopted.)

### *To the First Pan-Pacific Educational Conference:*

Your committee on International Publicity herewith submits a preliminary report of publicity activities to give additional weight and circulation to the proceedings of the present conference and to stimulate interest in future conferences.

1. *Scope of Committee's Work.* We deal herewith only with the collection and distribution of publicity material, not with the funds necessary to finance such an undertaking, which we realize would be substantial.

2. *Field to Be Covered.* The field which might be covered in the distribution of this material is limited only to the reading world, but for practical purposes your committee considers it important to include the following:

- A. All delegates to this conference.
- B. All bureaus or ministries of education represented by this conference.
- C. The schools and school children of the Pan-Pacific countries.
- D. Newspapers and magazines of Pan-Pacific countries.
- E. Individuals and associations already assembled in similar movements, such as the Pan-American Union.

### *3. Material to Be Collected and Distributed.*

A. Printed report. It is assumed that there will be printed at the close of this conference a report covering all its proceedings and incorporating the

various addresses delivered. This report to be distributed as follows:

Free to all delegates to this conference.

Free to all federal, state or provincial bureaus of education whose countries are represented in this conference.

Free to a limited number of individuals or associations whose names shall be presented to the secretary by delegates to this conference. Obviously we could not undertake to supply free lists of unlimited length. It is suggested that each delegate may submit not more than ten names of such individuals or associations to whom he or she wishes these printed reports sent.

As it is a prime purpose of this conference to promote unity and good will by means of education it is highly important that the story of the first Pan-Pacific Educational Conference be told to the school children of the Pan-Pacific countries. It is therefore suggested by your committee that the bureau or ministry of education of each country be presented with copies of the printed report, together with the request that each country at its own expense shall have this report translated and made available for use in the public and private schools.

The Pan-Pacific and Pan-American Union press lists might also be circularized with these printed reports.

B. News and Magazine Articles. These should be sent out immediately at the close of the conference, summar-



izing its activities, and especially movements for future conferences.

C. Pictorial Material. Effort should be made to collect some of the many interesting photographs taken of this conference, especially those embodying the meeting of various race groups. Copies of these photos should be sent to the bureaus of education of each country here represented as well as used to illustrate news and magazine articles.

D. Continuing Publicity. The international Publicity Committee should function as a publicity medium from the close of this conference until the next. Its headquarters and directing chairman should be at the headquarters of the permanent organization. It should from time to time send out news of Pan-Pacific educational activities.

In each of the countries represented at this conference there should be a local publicity committee to which the International Committee should send its publicity material. This local publicity committee should cooperate closely with the local bureau of ministry of education.

The local committee should in turn be a source of valuable material for the central international committee. This local committee should collect and forward to the international committee facts, news articles and pictorial material illustrating phases of education in its country of interest to the general educational field and which would tend to bring together more closely various races around the Pacific. In short, the International Publicity Committee would be the clearing house for information of educational activities in the member countries of the educational conference.

It is not intended to encroach upon the functions of the permanent organization committee or the organization resulting from this committee's activities. The above points are recommendations only and this committee realizes that the work is as yet in its embryonic stage and only experience will demonstrate the best publicity methods to be used.

#### 4. *Publicity Already Done.*

As your committee was not appointed with the duty of taking care of current publicity during the conference no effort has been made to estimate the results of publicity already secured, but it will interest the conference to know that in addition to the daily and voluminous feature articles carried by the American and foreign language press of Hawaii, the Associated Press is daily sending to America by naval radio a comprehensive summary of the conference news, and the Honolulu correspondents of the great American daily newspapers and news agencies are sending by mail much larger quantities of material.

This conference has at all times had the sympathetic assistance and encouragement of the newspaper men of Hawaii, and the very valuable publicity which has been secured in the press of the United States and of several foreign countries is largely due to the cooperation of local correspondents.

Respectfully submitted,  
Committee on International Publicity,

RILEY H. ALLEN, *Chairman.*  
F. E. STAFFORD,  
Y. SOGA.

(The other members of the committee, Lorrin A. Thurston, Franklin Adams and C. S. Crabtree, not at Conference.)

## REPORT OF COMMITTEE ON RESOLUTIONS

*(Resolutions unanimously adopted.)*

WHEREAS, this Conference has been summoned for the purpose of promoting inter-racial understanding, sympathy, and co-operation among the peoples of the Pacific by the utilization of educational agencies, and

WHEREAS, it is an international gathering, we beg to report that in formulating the following resolutions, we have not included suggestions or motions possessing only sectional or local interest, and further that we have discarded the conventional preambles in order to secure brevity and simplicity of expression:

We beg to commend the following resolutions to the Conference:

1. That this Conference offers its congratulations to the President of the United States on his initiative in inviting the great powers of the world to the International Disarmament Conference, affirms its emphatic endorsement of the policy of limiting armaments, and expresses its earnest hope that the Conference may be productive of beneficent results.

II. That this Conference desires to place on record its realization of the far-sighted vision of the promoters of the Pan-Pacific Union in summoning this educational convention, its appreciation of its illimitable possibilities in furthering the great ideal of Pacific inter-racial understanding and friendship, and its congratulations on the abundant measure of success that has attended this inaugural gathering.

III. That this Conference desires to express to the various clubs, societies, community organizations of Honolulu, and to the press and public generally its grateful recognition of their spirit of generous hospitality and enthusiastic co-operation, and to record its warm

appreciation of their practical sympathy, manifold courtesies, and unflinching kindness.

IV. That this Conference expresses its warm appreciation of the great services rendered by Mrs. Francis M. Swanzy (Chairman of the Entertainment Committee), Dr. David Starr Jordan (Conference Chairman), Dr. Frank F. Bunker (Conference Secretary), Dr. Arthur L. Dean (Associate Chairman Local Committee), Alexander Hume Ford (Secretary-Director Pan-Pacific Union) and Superintendent Vaughan MacCaughy (Chairman Local General Committee).

V. That this Conference make the following recommendations:

(1) That there be incorporated in the educational programs of Pacific nations definite teaching inculcating the ideals of peace, and the desirability of the settlement of international disputes by means other than war.

(2) That scientific research into the causes of war should be promoted by governments and educational agencies.

(3) That a Pan-Pacific conference be held for the purpose of organizing a scientific survey of the population problem of the Pacific.

(4) That all possible educational agencies and especially the subjects of History, Civics, Economics and Geography be utilized to eliminate racial prejudice and antagonism, and to promote better understanding and co-operation among the peoples of the Pacific.

(5) That the governments of Pacific peoples make adequate provision in their university systems for the scientific study of Pacific problems and for the dissemination of such knowledge among their respective communities.

(6) That the Pan-Pacific Union insti-



tute machinery for the purpose of acquiring a body of authoritative knowledge for the practical furtherance of those ideals of racial inter-knowledge, amity, and co-operation which are its main objective.

(7) That the educational authorities of Pacific nations provide facilities for the inter-change of students and teachers, and that where such system has already been instituted it be further encouraged and developed.

(8) That the governments of Pacific nations be asked to promote the production of educational films showing the resources, industries, and general social conditions of their respective countries, and to provide adequate means for prohibiting misrepresentation of other nations through the use of moving pictures.

(9) That the Roman alphabet should be adopted in all Pacific countries.

(10) That there should be instituted by the forthcoming World's Press Congress a Pan-Pacific branch commissioned to promote by medium of the press inter-racial understanding and co-operation throughout the Pacific.

(11) That inasmuch as the growing

unity of the world must ultimately embody itself in some form of super-national world-order endowed with effective powers to safeguard the peace of the world and the ideals of humanity, educational effort should be co-ordinated throughout all Pacific lands to make this great ideal a definite part of the national consciousness.

With reference to the request for a specification of the method of transmitting resolutions to the governments of Pacific nations your committee emphatically affirms its formerly expressed opinion that the responsibility of this conference terminates with the recommendation of its resolutions to the Pan-Pacific Union.

Your committee desires to add that it has the fullest confidence in the directorate of that body as the proper and competent transmitting agency. Your committee is assured by the Secretary-Director that action in this direction will be taken as requested.

FRANK MILNER, *Chairman.*

K. HARA,

SIDNEY K. WEI,

MYRTA L. McCLELLAN,

THOMAS E. FINEGAN.

## REPORT OF THE EXECUTIVE COMMITTEE ON ORGANIZATION AND PROCEDURE

In order that there may be no misunderstanding on the part of any one here as to the organization of this Conference, it is desirable, I think, that the theory which has prevailed in the steps of organization so far taken, be made clear to you.

This Conference is called by the Pan-Pacific Union as the second in a series of conferences which it proposes to hold. The Pan-Pacific Union invited the United States Commissioner of Education to organize this Conference, to arrange its program, to invite the nations of the Pacific to participate and to preside at its sessions. This invitation was accepted by the Commissioner of Education and the responsibilities assumed.

In consequence of the Commissioner's activities, through the Secretary of the Interior and the Department of State, in due course, invitations to send delegates to this Conference and to participate in the discussions went forward to the governments of all the countries and self-governing colonies on the Pacific Ocean.

During these preliminaries a change was made in the office of the Commissioner of Education, Dr. Claxton, who had carried forward the plans for this Conference nearly to completion, retiring, to be succeeded by Dr. Tigert. It came about, in consequence, that much to their regret, neither the old nor the new Commissioner could attend.

Exercising, however, the authority delegated to him, the Commissioner detailed Dr. DAVID STARR JORDAN to preside in his stead. This explains, if any explanation be needed, Dr. Jordan's

presence here as the presiding officer of this Conference.

In respect to the program, it was the desire of both the old and new Commissioner that the utmost democracy as well as spontaneity in discussion be secured and conserved. They, therefore, felt that to attempt to outline in detail a daily program for this Conference six thousand miles distant, and without knowing who would be here or what was uppermost in the minds of each, not only would be futile but would defeat the very purposes of the Conference.

They, therefore, proposed that, upon arrival, Dr. Jordan should appoint a Secretary of this Conference and an Executive Committee, made up of delegates from each country represented and that to this Executive Committee should be entrusted the task of interpreting the thought of the Conference and translating it over into terms of themes and speakers.

At the session this morning, Dr. Jordan named the Secretary and announced the personnel of the Executive Committee.

In the desire to keep the framework organization of the Conference simple, the Executive Committee believes that no officers, other than the Chairman and the Secretary already selected, are needed.

The Committee, however, feels that further standing committees are desired, the personnel of which shall be determined by the presiding officer of this Conference; and that these committees be instructed to work in close cooperation with the Executive Committee. The Executive Committee recommends



the appointment of the following standing Committees:

1. A committee of five or more on Resolutions.

2. A committee of five or more to consider some form of organization

which shall carry on and keep alive the interest in Pan-Pacific educational problems aroused in this Conference.

3. A committee of five or more on international publicity.

FRANK F. BUNKER, *Chairman*

BARON N. KANDA

E. C. MOORE

JULIA ABBOTT

TSAI YUAN-BEI

A. L. DEAN

VAUGHAN McCAUGHEY

M. ANESAKI

FRED W. BECKLEY

HUGO H. MILLER

F. MILNER

A. H. FORD

K. K. KANNAN

## 1. ADDRESSES OF WELCOME

"The White House, Washington,  
"July 22, 1921.

"My dear Governor Farrington:

"The Pan-Pacific Congress on Education soon to meet, has greatly appealed to my imagination, and I want to express my hopes that it will be marked by a measure of success that will justify all the hopes that have been entertained for it. It seems only yesterday that we thought of the broad Pacific as separating two unrelated worlds; now we have come to regard it as a world by itself, the greatest of neighborhoods, the romantic meeting place of East and West, where each merges into the other and both discover that at last the supreme interests of humanity are common to all men and races. Two-thirds of the earth's population live in the lands of the Pacific, numbering the oldest and the newest of organized communities, and, characteristic of our times, their mighty ocean is come to be regarded by all of them as a bond rather than a barrier. In a large way we must feel that the future of the race, the hope of creating a true community of men and nations and civilizations, each retaining its own traditions, character and independence, yet all serving the common end of human progress must greatly depend on the development of your fine ideal of a Pan-Pacific neighborhood. With better acquaintance, more intimate interdependence, riper mutual understanding, we shall advance toward the realization of such an ideal. I feel that your Educational Congress is one of the most practical means of drawing these communities thus closer together, and therefore have special reasons to wish it well. "Most sincerely yours,

"WARREN G. HARDING.

"Hon. Wallace R. Farrington,  
Governor of Hawaii, Honolulu, H. I."

"Department of the Interior,  
"Bureau of Education,

"Washington. "July 23, 1921.

"*To His Excellency, the Governor of Hawaii, the Territorial Superintendent of Schools and the Delegates to the Pan-Pacific Educational Congress, Greetings.*

"GENTLEMEN: It affords me great pleasure to extend to you my cordial greetings and best wishes for a very profitable congress. I am highly appreciative of the great significance of such a conference as this and in view of the responsibility of my predecessor in calling it, I feel that my obligation to attend is great. However, because of my recent inception into the duties of the office of commissioner of education and because of the many complex problems confronting me here in the states, I find it necessary, to my sincere and deep regret, to remain here.

"As I am unable to be present, I am asking Dr. Frank F. Bunker, one of America's leaders in educational thought and a former member of the staff of the United States bureau of education, to represent me during the sessions of the congress. I feel that you can depend upon him as a safe leader and wise counsellor.

"Let me assure you that I am deeply interested in all the countries represented in this congress and in their educational problems and progress. I am eager to cooperate with these countries, and I pledge my support to whatever plans may emanate from this congress.

"Again deeply regretting my inability to be present and participate in your deliberations and with sincere greetings to all, I am, "Cordially yours,

"JNO. J. TIGERT,

"Commissioner of Education of the  
United States of America."

## THE MEANING OF "ALOHA"

MRS. F. M. SWANZY.

Mr. President, Delegates to the First Pan Pacific Educational Conference, and friends:

I bid you welcome with the word "aloha." Although to some this word may seem commonplace from misuse and over-use, it is truly a wonderful word of manifold meaning. Not only do we greet the coming and speed the parting guest with aloha, but we may also express various other feelings with the same word; as love, affection, gratitude, pity, compassion, grief, and its significance is shown by the tone of voice and accentuation.

As a verb it may be used in other ways to indicate mercy; compounded with the word "ino" it may express great love, or compassion for a person in a suffering condition, and contempt as well. It is all a question of intonation. "Alohaino," that is, "poor fellow" or "good enough for you"; "Alohaino," "you have my sympathy and affection," are examples.

Add the word "nui," "aloha nui" and the meaning is deepened. It is still more deepened by another addition,— "aloha nui loa"; while "aloha pauole," makes it a term for lovers. And so the changes might continue to be rung on this magic word.

The climax is reached in "Hoalohalo-ha," to love much, to give thanks, to express affection for, to bless in worship, to speak kindly to, to entreat gently, to salute. I quote from Andrews. And so I would on this happy occasion say to you not only "Aloha," but "Hoalohalo-ha," thus giving thanks that the travelers have safely reached our shores and emphasizing that we are blessed in the privilege of foregathering here today in this distinguished company; that we speak kindly to you;

entreat you gently to have patience and tolerance with each other and, finally, that we salute you with affection—Hoalohalo-ha!

## THE SPIRIT OF "ALOHA"

MRS. WALTER F. FREAR

We often speak of a man of one idea, but here it would seem are three people of but one idea, that of *aloha*. But in all the speeches at the opening banquet of the Pan-Pacific conference last night, the word that, to me, sounded the keynote of our being together was that of our brother Dr. Wei, who said, "China sends you all her *aloha*." This our Hawaiian word of greeting from foreign lips reminded me of a few verses which I will repeat to you.

"ALOHA."

"Needs must there be in every tongue,  
Or roughly spoke, or roughly sung,  
A word of common greeting  
That beareth oft repeating.

"Bon dia, sayonara, or farewell,—  
Spoke lightly, deeply, who can tell?  
Adieu, good-bye, auf wiedersehn,—  
The words are memory's refrain.

"Aloha, dearest of them all,—  
What picture doth it not recall?  
What tender tones in telling!  
What sentiments upwelling!

"Aloha,—'tis a loving-cup;  
With what thou wilt, thou fill'st it up.  
A common dole to many lips,  
Or chalice rare; our drinks or sips,  
With love athirst or sated,  
Sometimes with breath abated.

"Thou send'st me thine aloha, friend;—  
From heart-deceptions, heaven fore-  
fend!"

As this comprehensive word admits of many and varied interpretations, I do not hesitate to translate it for you as



meaning goodwill. It was in the spirit of aloha, goodwill, that the first educators came to these shores, American missionaries, sailing for half a year around the Horn, through storms and tedious calms, leaving home and friends far away, to give their lives to the Hawaiians. And it was in the spirit of aloha that this royal people received the strangers and made them *kamaaina*, of the land, at home.

It was in the spirit of Aloha, goodwill, that the American delegates to this conference held their preliminary meetings in the cabin of the Wilhelmina, reaching out their thoughts in earnest desire of brotherly understanding, mind to mind, heart to heart, with "hands round the Pacific." And, on behalf of the association\* I have the honor to represent, the National Y. W. C. A., let me pledge the same spirit of aloha, goodwill, that answered the call of the nation to new tasks during the war; and that now, in war's perplexing aftermath, bids us to press on to the light of a new day when finally the whole world, joining the believing shepherds of Bethlehem, may find the fulfillment of the angels' promise, "peace on earth, to men of goodwill."

### THE OPPORTUNITY OF EDUCATORS

ALEXANDER HUME FORD

The Pan-Pacific Union welcomes you as the saviors of mankind in the Pacific. Only education can now salvage the world. Only educators can lead us in the Pacific to the new things that are before us. Nearly two-thirds of the inhabitants of this planet live adjacent to Pacific waters. In the Pacific the oldest and the newest civilizations meet. Here must be worked out the great world problems of inter-racial cooperation. Unless the children now born and being born are guided aright by you educators

in Pacific lands, both the old and the new civilizations are in danger of disappearing in chaos. We look to you for salvation.

The Pan-Pacific Union has conceived and is carrying out the idea of establishing points of contact between the men who are doers and thinkers in all Pacific lands—this in the belief that men who really know each other will trust each other and that when the leaders in thought and action know and trust each other they will work together for the salvation of all and the multitudes will follow their lead and guidance. We seek to bring you leaders in education from all Pacific lands together that you may know each other and perhaps draw up a plan of cooperative effort that will make each race of the Pacific know all other races and peoples about them better, that they may trust them and admire their good qualities.

Perhaps you may lead in the way of creating a real Patriotism of the Pacific. If you can do this, a World Patriotism will be the next step and Tennyson's dream will come true. We here in the Pacific have traditions only of Peace—our name means peaceful. Will you lead us into the ways of peace and knowledge of that which is good in each of us? Know each other, become friends and return to us with others to make them friends of the friends you make here at this conference. The rest will take care of itself.

After you come the press men of the world. Leave them a word, for they too are educators, they will gather in this room, as you are gathered, from every country of the world. They will leave as their legacy to the Pacific a permanent Pan-Pacific Press Congress that is to meet here at the Pacific crossroads station in biennial session, to encourage the gathering and dissemination of the truth only about Pacific lands, peoples

and affairs. Perhaps you too may cooperate with the Pan-Pacific Union in making these conferences regular biennial or triennial gatherings of the leaders in the educational world of the Pacific. In almost every land about this ocean we now have branch organizations that will cooperate in the getting together annually of local educators interested in this work of bringing to-

gether educators who will lead in teaching what is true of their neighbors and in enlightening their people. We wish you to work with us in this, we wish to work with you. You can redeem the lands of the Pacific, and we offer our services in bringing you together whenever you will meet to carry forward the plans you devise here for the educational redemption of Pacific lands.

## 2. WHY A PAN-PACIFIC EDUCATIONAL CONFERENCE?

### THE FUNCTION OF THE CONFERENCE.

DR. FREDERIC BURK.

*(In a letter to Dr. Frank F. Bunker, under date of June 24, 1921.)*

As the matter takes form in my mind, and assuming that we are going to Hawaii for a serious purpose, it would appear that the objective goal is to keep the Pacific, pacific. The war lords have spoken and are speaking. We have the German doctrine that might is right and that the spoils belong to the victor. This idea is more or less uppermost in every Pacific race and country. Our only agreement is that we would like a recipe for its avoidance so that each nation may get what it is entitled to of these spoils.

Next to the war idea is the doctrine of treaties, agreements, partitions by bargain and sale. But again history has shown that when the racial instincts are once aroused or the temptation becomes too great, treaties and agreements are mere scraps of paper. Nothing is ever settled until it is settled *right*, and upon a foundation of controlled instincts and established habits.

Finally, and as yet submerged, is the doctrine of education by which, through control of natural instincts through intelligence, or through habits built upon intelligence, we can avoid war and the cause for war, and that treaties, being based upon what is feasible, will hold by virtue of this fact and not by virtue of the mere tenacity of the paper upon which they are written.

It seems to me it is at this psychological point that the educational convention should start its labors. It ought to formulate the answer of Education to

the problem which the war lords and the treaty-making diplomats have, at least in the great travail through which we have passed, utterly failed. We want to discuss, optimistically and pessimistically, modern education from a psychological standpoint, frankly recognizing the co-efficiency of the races involved, their customs and habit of thought, which can avoid for the Pacific the catastrophe that has befallen the European Atlantic.

Some one might argue that if systematic education of the varied countries about the Pacific should undertake to prepare and distribute to the other countries involved, materials of fact regarding the legitimate ambitions, reducing these matters to obvious and unquestioned justice, that a spirit of united cooperation might be developed. If there is anything in education then here would be its test.

It would seem to me that the discussions must conform pretty closely to this goal or we will have nothing but a county institute of pedagogy.

### THE OBJECTIVES OF THIS CONFERENCE

DR. DAVID STARR JORDAN

*(An incomplete report)*

There is one thing that I have always regretted in my career, that I have never been able to speak up quite to what my friends expect of me. In this case many of them have told me what they expect and I will try to say something along this line.

We ask the question, Why should there be a conference of teachers? Why should this conference be held in the middle of the Pacific Ocean? What are



you going to do? What are you driving at? Is the memory of this conference to last only for a short time and then to be forgotten, or is its progress to spread all over the world? I will answer this in just a word.

We have a conference because we want to get together. The Pacific Ocean has been getting narrower and narrower, ever since Perry made his memorable visit to Japan. And we who live in the Pacific, naturally interested in the problems which the narrowing of that vast ocean has brought to the fore, and wishing to hold a conference and become better acquainted, decided that Honolulu would be a good place to hold such a conference, and here we are, in a place where there are children from nearly every country of the world.

I think it was Heine who once said that a teacher was a representative of the Holy Ghost, and of idealism. He is not interested in what happens now, provided something better is to come in the future. The statesman is the one who can take hold of these ideals of the Holy Ghost and make them into fact.

What is our object? What are we driving at? What we want to see is that the Pacific communities are brought together, and that things are somewhat as they are on the Great Lakes. There the people on both sides have set their hearts on getting better acquainted.

#### **Relations With Canada.**

The three thousand mile front between the United States and Canada, without a fort or a soldier, is an illustration of how two nations can live side by side in perfect harmony. Where nothing is loaded, nothing exploded. It has been said that the greatest deeds of the world are deeds of blood. But I do not think so. The things that make nations glorious are acts like the Rush-Bagot Treaty, or the unfortified boundary between the United States and Canada.

Talk of war between England is foolish, for it is inconceivable. It is as Secretary Root said. "When two nations want to fight, any cause is sufficient; when they do not want to, no cause is sufficient." We do not mince matters when we talk to Canada, and this is all the more reason why we can say this.

Now our object is to extend the Rush-Bagot Treaty over America, Japan, China, Australia and all other Pacific Countries, including the dominions and commonwealths, which are the same thing under different names. We have set an example of how people can live together, side by side, and know each other, without hate.

#### **Hatred Must Be Abandoned.**

Hatred is born of ignorance. It is very easy to start hate. It does not require any truth and once started is the worst weapon that can be found. It is a weapon that one cannot get rid of. It has no part in Democracy, and has no part in Christianity. Pure patriotism means love of one's country and the realization that the good of one's country never means the harm to another.

I might cite here the Magdalena Bay scare of a few years ago. We all remember the reports that circulated through the West that hundreds of Japanese were drilling at Magdalena Bay with Krag rifles, not wooden guns, as the Chinese were said to have used before this, and were ready to invade California. The facts were simply this. There was a lobster cannery at Magdalena Bay, which employed, I believe, five Japanese, and a number of Mexicans from Los Angeles. And yet the whole country was clamoring for war, their feelings aroused by hatred coming from ignorance. It is the business of the teachers to guard against harmful propaganda and to dispel ignorance.

And there is a great deal of ignorance to dispel in the United States.

Children are taught that the greatest deeds of the countries are written in blood. It was pointed out before the Great War that everything Prussia had gained in the last forty years was gained by the sword. The real truth was that Germany lost everything she had gained by the sword. The same was true of Napoleon. The same is true in all history.

### **Teachers Must Promote Idealism.**

While in Japan, several years ago, I was impressed by being invited to dine with a Buddhist priest. While I was there a group of school children were brought up to sing, and they sang something about "land of the Pilgrims' pride" and so on. They knew little about the Pilgrims, but it is this sort of thing that is going to make them friendly to us. The tune is a good one, and it is sung in German and England as well as the United States, with different words. And when the Japanese children who sang it to me hear it they will recognize it and feel friendly to the nations to whom it belongs.

It is our business to do away with hate and develop peace whenever we want great things done. This does not mean to do away with kings, the King of England or the King of Japan. It is the duty of teachers to be as near as they can apostles of the Holy Ghost, to promote idealism. The carrying out of these ideals will take care of itself.

The most practical man that ever graduated from Stanford was the most idealist. I was at his home when the call came to feed Belgium, and we went to Europe to do it. You all know the result.

Education has three elements. The first is learning to think. The second is learning to think for oneself. When you are able to get at the truth for

yourself, without the help of a middle man, then you are pretty well educated. The third is to learn the secret of power. Knowledge is power, and the only power. The greater power lies not in the armies and navies of the world, but in the opinion of the world, that is, those who think. When democracy becomes complete it will be the opinion of all, and there will be no more need of leaders. We are all in a state of infancy democratically.

We cannot get rid of war by war. It will have to be peace that brings about peace. We can make this great ocean a region of peace. There is nothing in this war that will financially pay for war, nothing that we want that we cannot get in some better way. What we hope to get soon is disarmament. In 1910 Herbert Hoover told me he never heard so much talk of peace or saw so many men buckling on side arms. The result we all know, and armament was behind it. The greatest day for Germany was Scapa Flow day, when she got out of the armament race and settled down to save money.

As a result of the war, this nation has a mortgage of 12 percent on everything. We can't afford it, Japan can't afford it, England can't afford it. The future of the world in the long run rests with the teachers. It is in the schools of today that the future of tomorrow is being written.

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## **TWO IMPORTANT QUESTIONS FOR CONSIDERATION**

DR. ARTHUR L. DEAN

There are two fundamental questions that we may ask at this Conference, and to the answering of which we may address ourselves. The first of these has to do with the conditions of education in the various countries which border on the Pacific Ocean or which lie with-

in it. In other words, what are the facts about education in the Pacific area today? The second question is, what can education do to promote the welfare which the different nations of the Pacific have in common? This means their material welfare as indicated by such matters as their commerce and industrial development, their intellectual welfare, which means the body of knowledge and its dissemination and increase, and finally their relations one with another, relations which were so remarkably stated by our chairman yesterday afternoon.

### **Education in Pacific Countries.**

To consider for a few moments the implications of a statement of the conditions of education in Pacific countries: In the first place, we want to know what the facts are about education in these countries and why those facts are so. We want to know what the organization is for educating the people of the different nations. I do not know what the organization in Japan is, or in China, or Australia, and it is quite within the bounds of imagination that if I did know I might find in such knowledge suggestions for the improvement and development of our educational system. Furthermore, it often happens that the conditions which exist have most excellent reasons which are grounded, perchance, in the fundamental psychological equipment of different peoples. Dr. Anesaki has already suggested the importance of the study of the psychology of the different races of the Pacific area and, we may well believe that their differences have arisen through the conditions of their biological ancestry. Again it may happen that the reasons for any given educational system may lie primarily in the amount of money available or the progress which knowledge has made in a given country. We can get informa-

tion along these various lines from one another and we can see what fields need special investigation in order that we may have a better understanding of the actual facts of education in the countries represented here. If we can gain this understanding we shall know something of the kind of mental equipment with which the children in different countries are being provided and be able to judge better the part which they can play in the active affairs of the individual countries in which they reside.

But I think we must go a little further than this and attempt to tell one another if we can what are the fundamental concepts of education in our respective countries and what, in the last analysis, we are really driving at. Often we are headed towards things which we do not recognize and are sailing under orders which, for many of us, are sealed. It is worth while occasionally as representatives of any given country to take account of stock and try to know what are the actual aims of our own educational program. And in this connection I should like to suggest a few things this morning which it seems to me we in this Territory are aiming at. It is true that we are often moving toward these aims blindly, incompletely and inefficiently, but if we can know what we really wish to attain we shall have made the first steps towards such attainment.

### **Aims of American Education.**

In the first place we have set before us the American ideal of universal education. I think this perhaps had its origin in the notion that in any government in which all members participate the citizens must each have at least the fundamentals of education, but we have progressed far beyond this primary conception of the need of education in a democracy; education in



America has had continually wider and wider implications. We have set before us the democratic ideal of citizenship which says that every child should be given an opportunity to develop himself to the limit of his individual capacity in order that he may achieve in society that degree of useful occupation, receive that degree of respect and honor in his social relations, and make that contribution to civilization which his mental endowment will permit. We are trying to offer this opportunity all over the continent of America, and we are trying to offer it here in Hawaii.

Now if all boys and girls were born alike and had the same degree of vitality and mental ability, and the same moral inheritance we could have the same kind of education for everybody. We recognize, however, more and more clearly that the population consists of those who are weak and those who are strong, those who approach physical perfection and those who have all their lives to fight against physical disability, and the more I see how men are doing things the more I am impressed with the fact that notable accomplishments are usually made by those who have an astonishing physical ability which allows them to carry through things which to men of weaker constitutions would be impossible. We realize that there are variations in mental equipment all the way from the especially highly gifted to the idiot. All through this range individuals are limited by the inheritances over which they have no control and in our ideal of education we are striving to have the natural defects resulting from ancestry no more of a handicap to the individual and to the state than is absolutely necessary, and at the other extreme we are attempting to find out those with outstanding mental ability and by our educational system cause them to give to

society at large the greatest contribution of which they are capable. We have therefore set before us not only the idea that everyone should have an education but that there should be such a variety of opportunities in education that different types of mental endowment with which children come into the world may each be developed to its best result. That is the ideal, I say, which we have set before us, although we recognize only too clearly how far we are from its attainment.

### **The Discipline of Human Emotions.**

We have come in recent years to a firm belief that this is a rational, orderly and law-abiding universe. Men have not always thought this. They have believed in a capricious fortune. But more and more clearly we are recognizing that there is no place for superstition and that this is a universe in which the flow of cause and effect is everywhere going on; that it is not and cannot be ruled by any God which interferes with the affairs of men to upset these laws of cause and effect; that it is abundantly true that whatsoever a man soweth, that will he also reap; and that these laws of cause and effect apply in the field of human experience and of human conduct as well as in the natural universe. It is our business, therefore, to know as far as possible what these laws are and furthermore that we cannot expect to have this knowledge codified and given to us, but that humanity must recognize that with the tools with which we are equipped we must attack the problems of life. We must recognize clearly that one of the most painful lessons which humanity has to learn is that knowledge is not enough and that there is a field of human life in which the mere facts of knowledge are insufficient. We have seen that a nation may

be most highly trained, equipped with the greatest body of knowledge, that it may be most completely organized according to the ideas of efficiency, and that it may nevertheless run amuck. One of the greatest dangers of our modern world is that individuals and nations with extraordinary endowment and education may use their powers towards ends which are unsocial, or unmoral, or immoral. The schooling of emotions, which if you please may be conceived to be the field of religion, is one of the things which education must take into account, for without it we have power without direction. Whether you call it ethics or whether you prefer to call it religion, or whatever you choose to call it, I think we all recognize the necessity of this discipline of human emotions and the synthesis of right endeavor, and that right here is one of the fundamental problems of education.

#### **Recognition of Individual Aptitudes.**

Some further ideals we have here in Hawaii in common with the rest of America, and one of them is that although it is good that things should be done correctly, it is good that every man should do the thing he is best adapted for, it is better that he should do it because he has developed himself to do it, rather than that it has been imposed on him from above. In other words, the development of the individual is greater than the accomplishment of fine results. That system of society, that system of government, which is machine-perfect, in which some controlling agency above has made each man do the thing he is best fitted for, is, after all, not the organization to make the strongest kind of human beings, and the problem of developing the best and strongest human beings is the problem of civilization. If we can fix these concepts in Ha-

waii, with its people drawn from the various nations of the Pacific, and put into practice here such ideals of American education, we shall have gone some way in answering experimentally some of the questions which Professor Anesaki has raised in reference to the fundamental mental equipment of the different Pacific peoples. We are trying this experiment of democracy in Hawaii. We have said in effect that we believe that these principles of American education can be applied to all the children born in Hawaii, whatever their ancestry may be. By our policy here we have implied that if these ideals are worth pursuing in America with a population drawn largely from Europe, they are worth striving for in Hawaii with a population drawn largely from Asia.

I have tried to state briefly what I conceive to be some of the fundamental purposes of education in Hawaii, and it seems to me that some statement of the fundamental underlying motives in each of the Pacific countries is necessary in addition to our knowledge of the actual conditions of education and its machinery. We ought to know whether these motives form an harmonious whole for the Pacific area, or whether there are irreconcilable differences in the things which we are trying to attain. If we can recognize the community of purpose or the conflict of purpose we have accomplished something definite toward mutual understanding.

#### **Promoting Better Understanding.**

The second question to which this Conference may address itself is the problem of how education may be made to promote the cause of understanding and of progress and of mutual advantage in the Pacific. To the children who are in school we are giving impressions which they will take through

life, which will often take concrete form in words and actions. We are giving them impressions which will subconsciously underlie their future conduct, and if we school into them race and national prejudice, which is the outcome of fear and ignorance, and if we leave them ignorant of the peoples with whom they must be associated across the Pacific Ocean, we are doing them, it seems to me, a great injustice and laying the foundations for discord. The incorrect and biased teaching in school text books has in the past been the cause of suspicion and prejudice for which there was really no ground. We ought to see to it that this does not continue.

There are certain barriers in the way of mutual understanding and of progress in the Pacific basin, and perhaps the greatest one of these is the barrier of language. There is not any great barrier of language between the peoples of Europe and America. It is not a difficult thing for a boy or girl to learn to speak French, Italian or Spanish. But it is a difficult thing, it is a tremendous undertaking apparently, to take a high school boy or a college boy and try to teach him the Chinese or Japanese language. The methods of writing these languages are a tremendous handicap for the Chinese and Japanese peoples themselves since they have to spend so much time in acquiring the mere tools of education through the committing to memory of large numbers of characters. The question before us is whether we ought to teach these oriental languages in our American schools as a necessary part of understanding the peoples across the ocean. We know that the Chinese and Japanese people are studying the English language and that many of them can read our books and newspapers, but we cannot read theirs. Are we

making a mistake, and can the situation be remedied? Can those peoples by the adoption of the Roman or other phonetic alphabet make it easier not only for their own children but for us as well? That is a question which this Conference may well consider.

Again in this process of mutual understanding we ought to know more about the history of the peoples around the Pacific, something of their institutions of government and social life; something of their systems of finance. The dissemination of knowledge in these fields will give us a community of understanding and interest which will lay the foundations for the future peace of the Pacific.

Finally, we have the expressions of emotional life of a people in its works of art. These expressions may take the form of literature, of music, of painting, of architecture,—but whatever form they may take they are the measure of a people's sense of beauty and of its aspirations. We should also have knowledge of the closely related field of emotional expression, that of ethics and religion. We ought to know what the ethical and religious concepts of the peoples are and whether they find them vital.

#### **Relation of Education to National Advancement.**

In addition to understanding one another we ought also to consider the relations of education to the material advancement of the different countries. I know that as Americans we are accused of materialism and that in many quarters we are looked upon as a nation of dollar chasers. I venture to think, however, that we do not altogether deserve this opinion, and as one bit of evidence we may perhaps regard the calling of this Conference as an illustration of the fact that we do think



of something else besides money. Material welfare as a means is of tremendous value; as an end it may stunt a people. Material welfare which allows men to have greater leisure and a life in which there is more time available and more opportunities for the development of the best qualities of humanity is something well worth our consideration. The commercial and industrial development of the Pacific as a means to such ends is of tremendous importance. I have never visited China but I have gathered from those who have lived there that there are millions of her people for whom the problem of bare necessities of a meager life shuts out almost every opportunity for anything worth while. Before we can expect to educate all the children of that nation, must we not see for them some measure of relief from the struggle merely to support life?

#### **The Advancement of Knowledge.**

I cannot end this brief and inadequate presentation of the reasons for a Pan-Pacific Educational Conference without expressing my belief in the tremendous importance of the part which education must play in the advancement of knowledge. Our search for knowledge has really just begun and we must develop men and women who can make original contributions. This includes the knowledge of the physical world in this area of the Pacific, of the wonderful things which it contains, and of the means of controlling it; it includes the knowledge of various peoples, of their fundamental psychological characteristics and of their moral capacities.

I have tried to state some of the reasons which are common to all the Pacific countries which make it worth while for us sometimes to meet together rather than that there should always be separate conferences on edu-

cation in America, Japan, China, the Philippines and Australasia. We do have common interests and common sympathies and we should have, it seems to me, running through the education in all of our countries something of a common aim which may perhaps be best stated in the words of the Leader of our Christian civilization: that men may have life and that they may have it more abundantly. (Applause.)

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### **THE MEETING OF EAST AND WEST**

DR. M. ANESAKI

As every scientist knows, the solution of a problem is partly or largely attained when it is rightly stated. However, it is always a hard task how to formulate the problem right to the point or points, and thus the duty assigned to me this morning is in no way an easy one. But fortunately Dr. Jordan, our president, has struck the keynote of our Conference and we have perhaps to follow his leadership and, as much as possible, to proceed on the basis of the keynote.

The aim of the conference may, as I think, be formulated as follows:—How could we attain the ideal of humanity by accelerating international understanding and cooperation, at least between nations bordering on the Pacific, through education?

But the problem is not so simple as it may appear, because of various complications and perplexities arising out of the historical developments, the present needs, and the future prospects of those widely varied nations, long separated by the vast expanse of the waters but now being tied more and more closely by that very same Pacific Ocean. We are nations living on the four quarters of the great ocean but have come together to discuss whether we have prob-

lems common to us, and, if so, how we can solve them?

### The Meeting of East and West

Is it by mere chance of geographical location that we are assembled now here in these islands, the center of the Pacific Ocean? No saying, perhaps, has done more harm to our common cause than the famous verse of Rudyard Kipling, "East is East and West is West." And is it not curious that the people citing that verse forget the same poet's saying, that "when man and man meet face to face there is no East nor West." This Conference ought to be, and certainly is, a living testimony to the latter of Kipling's verses. East and West are meeting here not only in commerce and communication, but in spirit and life. We are meeting here, man to man, not only face, but eyes to eyes and heart to heart.

On the other hand, however, there was a time when East and West, mainly Asia and Europe, met face to face. But it was more in combat than in faith or sympathy, if not to speak of cooperation. I mean by this the encountering of East and West, when Alexander of Macedonia tried to subjugate the East, or when the Ottomans, Huns and Mongols overran Europe. After these dreams of subjugation had passed away, there was a period of mutual isolation and seclusion, i. e., East and West stood back to back; the centuries of alienation were, however, not spent in vain, because the Western people were proceeding westward across the Atlantic and the vast prairies of the Rockies, while the cultures of India, Persia and China reached the easterly extreme of Asia and found their repositories in the archipelago bordering on the western side of Pacific. As Christopher Columbus' vision proved a real fact, the two streams of culture and ideals have now completed their respective circuits, and here

we are, in the westernmost vanguard of the West, which is at the same time the easternmost outpost of the East.

Now the problem, a very vital one, is whether these two streams can ever be harmonized or fused together. Expressed in another way, are the two cultures entirely and radically different? Is there no hope of assimilation of either of the parties to the other?

The question involves complex problems concerning the contrast between idealism and realism, the attitudes of contemplation and of activity I shall not go into details of these profound contrasts, but I shall be content in referring you to a book by an American philosopher of the idealist school, Amdas, on "Idealism and Modern Age."

### Are the Differences Fundamental?

I might state the point in question as follows:—Are the differences of the East and West racial, i. e. biological, or a matter of social environments, i. e. sociological? As an educational problem it amounts to asking whether some differences supposed to exist between the so-called white and yellow children are racial and therefore unchangeable, or social and psychological, and if so, variable. I should rather prefer the latter alternative and think that the changes of social atmosphere and educational methods could bridge over the gap supposed to exist between East and West. But we must not be hasty in conclusion. What is needed is an open-minded, unprejudiced scientific investigation to be conducted by psychologists and pedagogues as to the differences or similarities of the mental capacities, temperaments, sentiments, characters, etc., of the children of the different races or nations. No doubt, Hawaii is an excellent experimental station in this regard, but not only desirable but urgent are the cooperations of all the pedagogues and educators of the na-

tions represented here at the conference. When psychologists and educators have worked up a solution in this regard, the result may be transferred to the hands of sociologists and of practical statesmen and legislators.

Thus I might propose to the conference that something definite be done as to the comparative studies of the different races or nations as regards their psychological qualities and if possible, the meanings of their respective inheritances from the past and their future aims and destinies.

Though I personally believe in a common destiny of all the Pacific nations, I shall not try to impose upon you my hope or ideal but just submit it to you as a problem to be attacked by us all, in cooperation, and on the basis of the universal nature of scientific methods and truths.

### Humanism and Science

This brings me to another aspect of our problem, the relationship between what is called humanities or humanism on one side, and natural science on the other, especially their respective roles or common aims in education. Humanities comprise literature, religion, ethics, philosophy, etc., and perhaps the most vital and practical aspect of humanities is covered by moral ideals, in including the social and political.

Now a belief prevails still in the East, that the fundamental nature of Asiatic culture is moral or religious, while that of western civilization is material or scientific. Similarly, but opposite in direction, the West cherishes an idea that the principles of liberty, individuality personal initiative, etc., are the monopolies of the white race and alien to the Asiatics. Either of the propositions implies an assumption that East and West are radically different and each stock of inheritances is not subject to change,

whether through education or by social atmosphere. I cannot think either of these two views is sound; but instead of stating my own opinion on the point in question, I would propose to this conference that broad-minded educational investigations be conducted as to the respective roles and mutual relationships between the two branches of educational disciplines, humanities and natural science. For a judicious and really educational solution of the question will throw an immense light upon the fundamental, and universal, structure of the human mind, and consequently upon the real aim, or aims of education which should be shared in and carried out by all the races and nations, apart from their respective special heritages and needs. My proposal amounts, in short, to this: that this conference see what fundamental principles should be established in education in particular, as the correlation between the two branches of human culture, humanities and science.

If something could be attained in this respect, we might proceed further to the questions concerning idealism and realism, contemplation and activity, etc., as I have suggested at the outset — woven with all phases of psychological difficulties the problem is intricately and subtly intermoral, social, political and religious.

These are the two proposals I would submit to your consideration. The two are, to repeat them:—

1. A coöperative investigation as to the psychological natures of the different races or nations.
2. An attempt at a far-reaching co-ordination of the humanities and of natural science in education.

There is perhaps little need of saying that all these investigations and discussions should never lose sight of the urgent practical needs of education.



## WESTERN SCIENCE AND EAST-ERN CULTURE

DR. E. C. MOORE

I think that the suggestion which Mr. Ford has just made is a good one, but the question for our consideration this afternoon is not primarily what was said in those speeches, or was recommended by those speeches, but "Why a Pan-Pacific Conference on Education?" That is our question for discussion from the floor this afternoon. It is the same question that these five men discussed this morning. But we are not primarily trying to discuss their speeches, we are trying to answer that question each in his own way. Now I think it will be an excellent plan to carry out Mr. Ford's good suggestion next week, and discuss these speeches, but can we not give this whole afternoon to this great question?

### The Meaning of Pragmatism.

After all we are going to discuss this question at all the other meetings of this conference. This is the subject of the Conference, the real subject of conference, and the only subject of the Conference. I have had the privilege of becoming somewhat acquainted with that movement in American civilization known as "Pragmatism." Professor James, who was one of the greatest exponents of Pragmatism, said it is a new name for old ways of thinking. It is a name for old ways of thinking that go back to Protagoras and Socrates and Plato. I don't know whether I can make you understand in a sentence about these old ways of thinking, but I should like to try.

There are at least two views about knowledge, one is that knowledge is a fine, delightful thing to have, a kind of luxury of the human spirit. Knowledge comes from seeing things, observing things, getting a vast collection of things in mind. A vast collection of mental

images of things. This is intellectualism, it says that knowledge is in itself a good thing, a good thing in itself, knowledge exists because of knowledge, knowledge exists for the sake of knowledge.

Now Pragmatism is not that. Pragmatism is quite a different thing. Pragmatism starts out with the statement that knowledge has a meaning, and anything that has a meaning is a means to something. Knowledge is always a means to that sort of human life that folks want. I think there is much to be said for this point of view, that knowledge is a means, not an end in itself. I want to keep thinking of this Conference as a means to certain great things. I want to keep thinking of this Conference as a means to peace. We run the risk here, do we not, of merely reaffirming our pious wishes and repeating our good intentions. We run the risk of saying, "Peace, peace," when there is no peace. We run the risk of overlooking the fact, don't we, that peace is not our objective but that the right kind of education which will bring peace and many other blessings is, primarily an education conference.

### Attention to Minute Particulars Needed.

Now I picked up a magazine a little while ago and found a quotation from that queer spirit, William Blake, a sharp and pointed quotation which has no particular application to this particular situation, except to sharpen the distinction that I want to put before you. He said: "The general good is the plea of the scoundrel, the hypocrite and the flatterer. He who would do good let him do it in minute particulars."

Thank God for "minute particulars." Let us get away from the general good, let us find out if we can in this Conference, just what we can do to bring about this great thing which all the

world is hungry for, striving for, crying for, let us find a way to it. Now what is the way? It seems to be through education. But we shall have to take up and study the various phases and aspects of education, and I was particularly impressed with certain aspects of education that were proposed for our further consideration in this Conference this morning, and I should like, if your patience holds, to read you some notes from my note book, as to what those particulars are that pertain to education, that we can take hold of and by means of which we can perhaps lift peace into existence.

#### Race Differences.

First, I was struck by what Professor Anesaki said about race differences. After all, I wonder how much pigmentation of the human skin does represent in the great scheme of the All-Wise Creator. I am inclined to think that it does not represent as much in the great scheme of the All-Wise Creator as certain German scientists told the world it did. I don't know how you may think of these things, but it does seem to me that German science, German philosophy, German psychology has led the world rather too completely in the past, that no matter how forgiving our spirit may be, no matter how eager we may be to overlook the past, we must not overlook—we must not by any means overlook the fact that the human spirit is colored by its peculiar psychology, and that the psychology of the German nation, from our standpoint, is not a sound psychology, so I think we will have to make a very critical inspection of all the chief theories that German science presented to the world.

Now this theory of race and of folk-psychology is one of the theories that German science presented to the world for propaganda purposes. And if the theory of race was presented to the

world by German science for propaganda purposes, they saw to it that they made enough disciples to keep propagandizing this German theory of race. I wonder if we can not very profitably discuss the question of race in this conference. I do not see myself how human beings who believe in the evolution of species that they are not fixed but changing and mutable, can believe that races are fixed. That is one of the subjects that impressed itself deeply upon me this morning; another one is this very subject we have just now been talking about, Western science and Eastern knowledge.

#### Western Science, Eastern Knowledge.

Pragmatism has something to say about that distinction too. After all, if knowledge is a means, then all knowledge is a means. If knowledge is an instrument, a tool, of human life, then all knowledge is an instrument. If we can find out what things there are that are necessary for guiding people, we shall then be on the way to understand what knowledge is.

Now Western science has a certain guidance value, Eastern culture has a certain guidance value, and since Western science has a certain guidance value, and Eastern culture has a certain guidance value, I wonder if we can talk about culture with one hand, as it were, and about science with the other hand.

All knowledge is for the edification of man; all knowledge is for utility isn't it? I don't know how you think about it, or about these things, but in recent months I have come to think of this word utility as a most glorious word. "Whatsoever things are useful"—useful for human beings—why religion is useful, and poetry is useful, more useful than bread perhaps since it feeds aspiration. Literature is useful, and ethics is useful. Now why do we say certain things are useful, and other things are

cultural? Don't you, just as soon as you make a classification of that kind, don't you immediately put cultural things down and other things up. This word "useful" is the finest word in the language.

### Themes Which Should Be Discussed.

"Back of most of the men who are doing things, is an astonishing physical ability," said Dr. Dean this morning. If that is so, then we ought to talk about how to develop that physical ability. That is a part of education too.

We have come to the belief that this is an orderly and law abiding universe, there is in it a flow of cause and effect; whatever man sows, whatever nations sow, that will they reap. It took the human race nearly a million years to reach up to that idea, and we ought to talk about science, about scientific method, about what method science has and recommends for use.

Then again, Dr. Dean spoke of the inculcation of motives which you phrase sometimes religion, sometimes ethics. I wish we might have a morning on the subject of how patriotism is taught in these different countries, how civics—he spoke of civics—is taught in these different countries. I am sure it would bring out many interesting points.

Then again I took occasion to say in the discussion of the program before the committee the other day, when President Dean spoke of text books, that I wanted to speak to that point too, because it is the literal truth, not a figure of speech; it is a literal truth, isn't it, that if we could only get text books of the right sort we could perhaps do more to bring about the peace of this world than any league of nations could. That man who said, "Let me write the songs of a nation, and I care not who makes its laws," was speaking quite literally.

### The Language Need.

I wish we might talk about language, too. I had an experience a little while ago that filled me with shame, shame for myself, shame for my country. I went from Los Angeles to Salt Lake City with four young gentlemen from Japan who had been in the United States two days. We fell into that deep spiritual intercourse in the smoking compartment of the Pullman car, which all men who smoke will recognize. They talked in English, very good English too, and I asked them in the course of our discussion where they got their good English and they said, "We got it in the Imperial Commercial School of Tokyo," the great school with which Baron Kanda is identified.

I wonder how many people there are, how many young Americans on the mainland of the United States who are learning to speak Japanese, or who are learning to speak Chinese. And yet it is quite clear, isn't it, if we are to have real understanding upon which real peace is predicated, out of which world peace comes as a consequence, an inevitable consequence, if we are to have that great thing, we must have hundreds of young men in the United States who study the Japanese language and know it, and hundreds of young men in the United States who study Chinese and know it, and hundreds of young women, too, for that matter.

I wish we could work out some plan by which our colleges could send, after they had spent a year or two years with us could send a number of students to Japanese universities for their further course, just as Japan has wisely seen to it that numbers of her students have come to us for their courses. I wish we could have some means of bringing American students to study in Japanese universities, as well as in Chinese universities. We must have an



interchange of relationships, an interchange of knowledge.

I haven't much more to say on this subject, but I do want one of the periods of our program given over to the subject of geography. I think it was John Bright who said that war does not teach anything unless it be geography. Yet we pay a heavy price for that knowledge. I think we might have one discussion of history. I wish on one of our programs we might have somebody try to tell the history of the United States in fifteen minutes, somebody else try to tell the history of Japan in fifteen minutes, somebody else try to tell the history of China in fifteen minutes. I have an impression that we should master these subjects to the point of being able to handle them as one handles an accordion, to compress them into 15 minutes or an hour or to extend our courses on them to weeks or even years. But the best proof of our mastery of them will always be our ability to separate their main points from their subordinate points, their supreme essentials from their nonessentials. I wish that we might take up history in that fashion.

These are some of the points that occurred to me as I listened this morning. (Applause.)

### CULTURAL AND SCIENTIFIC ELEMENTS IN EDUCATION

DR. HENRY E. JACKSON.

I desire to call the convention's attention to a recommendation made in the address this morning by Professor Anesaki. It seems to me to be fundamental and one that this Convention should take some action on. I refer to his suggestion that what is now needed is an investigation of the relationship between the humanistic and the scientific studies in our educational program. This is a very old subject, it is true. It is a subject discussed by Dante six

hundred years ago. He stated it in terms of the relationship between the active and contemplative life. We have been discussing that question more or less for these six hundred years, and it seems to me most pertinent, with respect to the purposes of this Congress, that we should take some definite action with reference to it.

### Cultural and Scientific Elements Both Needed.

In Dante's time it was a question of debate between the merits of one system of education or the other. We have arrived at the point when we have discovered that it is no longer a question between "either-or," it is a question of "both-and." I call your attention to the fact that Dr. Dean this morning in his address could not debate the question of materialistic advancement in the Pacific, which he regards as important, as we all do, without injecting into the discussion the importance of idealistic purposes, because, as he truly says, our aim in achieving materialistic advance is to secure a margin of time for the development of the moral and cultural values of life.

That is, we have arrived at the point when we see the need for a closer and more conscious combination of these two factors in education in order to cultivate not only intellectual intelligence but social intelligence as well. Therefore Professor Anesaki suggests that we make an investigation of the relationship between the two. It is one of the most fundamental questions before this Congress.

I would make one supplement to his suggestion. After we investigate the relationship between the cultural and scientific elements of our system of education, I think we ought to go one step farther, and I hope Professor Anesaki will see his way clear to incorporate this additional suggestion, namely,

that when we investigate the cultural elements in our educational system, as between the East and the West, I think an interesting contrast will appear. We will probably discover, that in cultural studies, as between the East and the West, there is a marked difference, that the East in its cultural studies is emphasizing the unselfish and moral elements to a much greater extent than the West is, because I would not be surprised to find that the East puts its emphasis chiefly upon duties, whereas in the West we put the emphasis upon our rights. That is a critical difference and if it is true, then the West has much to learn from the East on the question of moral and cultural education.

I would suggest, therefore, that if this congress should undertake to investigate such a question, the investigation cannot be fruitful of good results unless we resolve to be entirely frank. The discovery that the East is morally in advance of the West if such is the fact, would no doubt be disturbing to those of us who are from the West. But if it is true, we need to be disturbed and we should be honest and brave enough to face the facts. A question of this kind should be considered in the spirit of fearless frankness, expressed in the great statement of Voltaire, "I wholly disagree with what you say and will defend to the death your right to say it." I express the hope that such open-mindedness will characterize all the deliberations of this Conference. We can make progress if we go on that policy, and we certainly have created a sufficient basis of friendship here in this convention to risk being honest with each other.

#### **An Investigation Asked For.**

Mr. Chairman, in order that this may be brought before the convention, I make a motion that the appointment

of such a commission be referred to the committee on resolutions, with the further suggestion that such a commission consist of nine members, three representing the nations of the East, three representing the nations of the West, and three from Hawaii, which is the meeting place between the East and the West.

I suggest that the three from Hawaii include one or two native Hawaiians—I make this particular suggestion for this reason. To the investigation of cultural and moral values the Hawaiians have a distinctive contribution to make. Their spirit of kindness and generosity, their special endowment with a capacity for social intelligence very pointedly illustrates a chief factor in the question to be investigated. (Applause.)

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#### **IGNORANCE ABOUT PACIFIC PEOPLES**

REV. T. H. HADEN

I want to second most heartily what Dr. Stratton has just said in regard to the study of the phenomena of race. I have lived among the Japanese for twenty-six years, have had them in my home any number of times, have been in their homes, have eaten with them, slept with them and worked with them, and yet I do not know exactly what to believe in regard to the question of race. I do not believe that any living man knows exactly what ought to be done in regard to it. I refer to the intermingling of blood. I do not know where that would lead us biologically, psychologically, morally, or socially, and I do not believe any one else knows.

When Dr. Anesaki suggested the investigation of that question this morning, being a Methodist preacher, I said "Amen." I feel that it ought to be dealt with, not by way of dogmatic assertion, without knowledge, but as

far as possible should be investigated scientifically. Now, personally I have felt that perhaps each race had a contribution of its own to make to the civilization of the world and the welfare of man. I know that the Japanese stand on the integrity of their race. I have rather felt that they were right. And so with other races. But I am not sure that they are right, or that the white man is right. Probably each of the races, certainly the great races like the Chinese and the Japanese, and the white race, would have some special contribution to make to the welfare of man. I do not think it is by any means certain that we should be getting a better result by a free mixture of blood. But anyhow I would like to see the question studied. Not by this Conference, of course. That is impossible. But by certain agencies suggested or set in motion through this Conference. That is what I would like to see done. It is the work of years, not of one year, not of two. I do not think it could be done in ten years. And I would like all the more to see this done, because I believe that the greatest problem there is today is the race problem, and the harmonious adjustment and cooperation of the races. So I hope very much that some time during this conference will be given to this question.

I have just been to America on my furlough. I have been in America one year, and am now on my way back to Japan. There is one impression that has been left on my mind that is perhaps the deepest of all, and that is the profound ignorance of things Japanese and folks Japanese on the part of the American people. Some time ago, I was talking with a man in Atlanta, Georgia, a man of average intelligence, and as I listened to him talk I was finally compelled to say, although I had met him for the first time, "What

you are saying is absolutely false; it is so a gross libel on the Japanese and on the Japan missionaries, and a personal insult to me." That kind of squelched him, of course, but I don't think it convinced him of anything.

### **Appalling Ignorance of Pacific Peoples.**

One day I picked up a school geography that was being used in the schools of Virginia, and thought I would see what it said on Japan. I found that the author seemed to think that Mt. Fuji was about the only thing of importance in Japan. I examined a school reader some years ago, put out by a well-known publishing house, and to their credit they had one selection in the reader dealing with the Japanese family, but it was illustrated by a picture of a Chinese family. (Laughter.) That kind of thing is criminal, and the lack of information or the lack of conscience shown by the less responsible part of the American press is most depressing indeed. While giving lectures at an American university, I was invited out one night to speak to an International Relations Club. I wanted a wall map of Eastern Asia, one that could be used before a group of say twenty men. Don't you know that they did not have such a map in that university. And in my class work in the same university, I wanted such a map and before I went there I had asked the proper authorities to get one and have it ready for me. They ordered it, but it could not be had. Just think of that,—that a good large map of Eastern Asia could not be had in the United States of America. At least they did not get it at that university, although they ordered it. Now, I want to second very heartily what Dr. Moore has said, when he suggested that we give some time here in this Conference to the question of geography and history. I mean the study of these questions in our



American institutions. I was giving such a course in the university mentioned above and the dense ignorance of Japan on the part of those college students was something dreadful. I believe that in all our colleges and universities provision ought to be made for a short course, at least, in Chinese history and Japanese history, and that of some of the other Pacific countries with which we have such intimate relations, and with whom we ought to cooperate in the most friendly and brotherly spirit. If we can do something here at this Conference towards establishing short courses in the history and geography of Japan and China, certainly of these two, and possibly of some of the other countries around the Pacific Ocean, a great step will have been taken towards the solution of some of the most difficult problems confronting the world today. (Applause.)

### PERMANENT PEACE AND RELIGION

DR. WILLIAM F. BADE

As I have to absent myself today before the conclusion of the discussion, I make bold to take the floor somewhat early. I wish to say a few things about some of the points made in the very admirable address of Dr. Dean this morning, which interested me in particular, because it strikes into my particular field. He referred to the fact that in a general survey of educational plans and purposes religion should have a place. It is certainly one of the fundamental interests of the human spirit, and we cannot go very far in this matter of education without having to come to terms with it. Unfortunately it is a subject that is beset with a good deal of delicacy, because there is no interest of the human spirit with respect to which men feel so deeply, so keenly, as on this matter of religion. Therefore it is a little difficult to discuss it entirely dispassion-

ately, and yet I make bold this afternoon to offer a few suggestions for your consideration.

In the first place, it seems to me that we of the lands bordering on the Pacific, who are considering methods and means of coming together a little more closely in order that we may see eye to eye, cannot effect great reforms unless we seek also the aid that religion can give. If the peoples of the Pacific could agree to make effective in their international relations those moral principles which are common to their religious systems it would be a long step toward a more harmonious humanity.

### Mistaken Assumption of Missionaries

Unfortunately in the past Christian societies have sent out their missionaries and teachers with the assumption that, as a matter of course, they were going to convert what they regarded as rank heathen, without any morality or ethical system whatever. I think in most Christian denominations we have come to the point where we see this approach to be false in theory and practice. The only right procedure is to approach other people sympathetically, and endeavor to understand what their religion really contains, before we try to replace or supplement it with our own. It will strengthen a modern missionary's power to persuade if he makes what is good in non-Christian religions the starting point of his work. With this purpose in view, the Pacific School of Religion is bringing to Berkeley Professor M. Anesaki of the Tokio Imperial University to deliver some lectures on the "Religious and Social Problems of the Orient" as they arise out of contact with Western civilization. We want him to tell us under the auspices of the Earl Foundation, what the problems and interests of the Orient from his point of view are, and in what respect we can improve our relations with Oriental civilization.

It is evident also that we cannot adequately understand Oriental religions if we have them taught by a person who has never been in the countries where those religions are being lived, where the ideals which they foster are being wrought out in the lives of the people. Those religions must be taught by one who has seen them in actual operation, and who therefore has that point of comparison which rests upon an actual knowledge of the facts.

So far as we are concerned we shall endeavor to remedy that disability as much as possible, and see to it that missionaries and teachers sent to the Orient do not go out with the assumption that the religions with which they are to deal are wholly false and entirely devoid of good. It is for them, rather, to determine what facts Christianity and Buddhism, for instance, have in common and make that the point of departure. I am sure that in doing so they are following the lead of one of the greatest apostles of Christianity, who said that "God never left himself without a witness among men at any time."

### Historical Development of Religion

In the next place, may I suggest that in all the great religions of the world, we have come to a point where we feel the necessity of studying each religion, in the course of its historical development. Such study reveals new points of contact between the different religions because the experience of growth is common to all. It also familiarizes the student with the fact that all religions have a flowing and not a static content, that each has left behind something that has been outgrown, because they have struggled toward higher levels of faith and thinking.

Now this fact of development, recognized in the study of our and of other religions, ought to create a bond of better understanding, it seems to me. The study of some great system of faith, some great religion in the course of its struggle to

higher levels of thought and conduct, shows not only what has been sloughed off, but also what ought to be sloughed off. No religion is so perfect as yet that it cannot learn from its neighbor. Sympathetic relations between them may hasten the day when all good men will recognize the highest ideals as divine and make them the goal of their common striving.

At the outbreak of the great war it was commonly remarked as one of the strangest facts of our time that Christianity and other religions had so little power to check the outbreak of the world war. May I suggest that one of the reasons was that they were all divided. Christianity itself still is a disunity and one of the greatest obstacles to its work in the Orient is this lamentable fact. Let us hope that the deliberations of this Conference will find some way of making available the sanctions of religion for the permanent peace of the world.

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## THE PLACE OF UNDERSTANDING

FRANK B. COOPER

I am sure I cannot hope to add anything new to the facts that have been presented this morning or this afternoon. All I can hope to do is possibly to answer the question in a little different way, "Why a Pan-Pacific Educational Conference?"

We are here in the first instance for the purpose of clearing up misunderstandings,—misunderstandings born of ignorance, misunderstandings born of prejudice, so that we and those whom we represent in a way, may have that misunderstanding no longer. We are also here for the purpose of promoting understanding, first the understanding that comes, as Brother Anesaki said this morning, of looking each other in the face, "face to face and eye to eye," and seeing that each of us is sincere

in our approach to this question. We need to understand that we all are human, that all of us have the passions of men, and also the lofty ambitions that belong to men, intelligent men and intelligent women. We are here also for the purpose of getting the truth that will enable us to interpret each other, the truth about our countries that will enable the boys and girls in the countries we represent to understand and interpret other nationalities in a proper and sympathetic way.

### **A Seattle Pageant.**

Two nights before I left my home in the city of Seattle I was one of twenty thousand people that witnessed a magnificent pageant. That spectacle was introduced by a scene laid in a village in Belgium. The people of that peaceful village were driven out by a band of German soldiers. It was burned, devastated. A body of French troops had come in to drive the Germans out, but they were almost defeated when some American troops came in and helped out. The Red Cross bearers came and carried out the maimed and wounded.

There was an onlooker there, a Wayfarer, a common man, a common American; he might have been a common Englishman, he might have been a common Hindu, a common Japanese, a common Chinese, a common New Zealander; he represented the common man of the world. This Wayfarer was shocked and stunned by what he saw. Then there appeared to him, a queenly woman, bearing upon her forehead a diadem of peace, and in her hand the wand of good will. She offered to teach this stunned and bewildered man and lead him out of his bewilderment. The name of this woman was Understanding. Then Understanding guided the Wayfarer through scenes of history, intended to depict the coming of reconciliation of men to the Most High,

or calling the supreme being by whatever name you will, but anyway, the Most High, showing the course of reconciliation to Him and reconciliation of men and of nations to one another.

The closing scene of the spectacle showed a vast throng represented by three thousand or more people representing the nations of the earth, marching in harmony and in unison, to inspiring music. There were in that throng Americans, Chinese, Hindus, Japanese, soldiers, sailors, Camp Fire Girls, Boy Scouts, every phase of civilization, all marching under the banner of PEACE AND GOOD WILL.

In the closing scene of this pageant there was strikingly set forth the ultimate end toward which mankind must strive, i. e. the nations of the earth dwelling in harmony and in complete confidence. In the scenes depicting the Wayfarer lead by Understanding there is suggested the method by which this goal shall be reached. It is to the attainment of these objectives that we in this great international conference must direct our attention. (Applause.)

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## **THE PROGRESS OF HUMANITY**

HUGH HUENG-WO CYNN.

Before entering upon the subject, I cannot let the opportunity pass without saying a word of appreciation in behalf of the Koreans to those who engineered the work of bringing us together here for the deliberation of educational problems that confront the races that live on the shores of the Pacific, and particularly to Mr. Alexander Hume Ford, who has been the prime mover in this difficult but great work, and a word of thanks to the people in these beautiful Islands. To the immigrants who came from Korea some twenty years ago you opened up your plantations, your shops, your schools and welcomed them to your



midst. I do not care to dwell upon what has been accomplished by my people during the past decades, but whatever they have accomplished is mainly due to your hospitality and true generosity.

A few days before I left home a young lady came into my office with a letter from a friend which said that she was an American journalist trying to get the facts concerning Korea. After satisfying her as far as possible, I began to ask her some questions with regard to the feelings and ideals of the people in America. With a downcast look she said, "You know that the people nowadays are emphasizing the practical, expedient side of all problems, forgetting the high idealism which they once had during the war. They say, 'You cannot put those empty theories into practice.'" After doing what I could to cheer her, I said, "After all, humanity is making progress, as someone said that 'Society moves in a spiral.' That is, they seem to go back or retrograde to the same place from which they started, but they do achieve a higher level."

### **Idealism of Mankind.**

You remember how some of those soldiers who fought in the Great War poured out their hearts in books and magazines, such as Eugene Cassalis' "Faith and France". At that time the idealism in schools and upon platforms soared to a lofty level and it took mothers, wives, brothers and sisters by the hand before the high altar of the Eternal and made them to see God Himself. As soon as the war ended people began to inquire as to who or what won the war. Some thought that it was the navy of Great Britain; others say that it was the money and man power of America that won the war. All these factors certainly contributed to winning the war, but allow me to

say, fellow-delegates, that the biggest one thing that crushed Prussian autocracy was the common idealism of mankind, and, if the world had stood by the same idealism after the war, we would have, instead of a saying that "God won the war, but the devil won the peace," a real peace of justice and humanity. Idealism seems to be going through a reaction now and is at its lowest ebb in many parts of the world, but in Korea it is still held high and the people are clinging to it with their heart and soul. They have a faith that there is going to be an ultimate peace founded upon justice and humanity, which will sweep away all autocratic imperialism and those elements that make one people hate another. With this faith and through persistent endeavor in education they will attain a noble, higher and fuller life, and they will go to the four corners of this earth to help all the races—black, yellow and white—to receive the blessings that are intended by the Supreme Being for them to have through this high idealism.

### **Activities in Korea.**

In conclusion, allow me to invite you to turn your mind's eye to the peninsula of Korea and see what it is going to be ten years, fifty years, or a hundred years from now. You will see the mountains covered with verdant forests, the country strewn with a network of telegraph lines and railroad, and the fields raising abundant crops. Turn your eyes to the harbors of Korea and you will see ships laden with gold and precious metals dug out by Korean hands; various articles of art made by Korean hands; fish, and grain, and silk that have been caught and gathered with the ever-industrious hands of the Koreans; and then you will find men and women who have their faces set toward foreign lands, going away

from their homes to become missionaries and teachers of the gospel of this Idealism. Then, perchance, if a stranger asked, to what all these transformations were due, he would be told that in the second decade of the 20th century the Korean people had clung to the ideals of justice and humanity; and that those who lived in other countries and had the fostering care of the education of the younger generations, had joined hands with them in bringing about the transformation of peace and good will. (Applause.)

## TWO CHIEF PROBLEMS

CHANCELLOR Y. P. TSAI.

I feel that it is an honor to be asked by the chairman to express my opinion in regard to the Pan-Pacific Educational Conference. According to my opinion the Conference has two main objects: first, to discuss the problems arising out of the relations among the Pacific countries; secondly, to find out what responsibilities we have in the Pacific countries toward the development of a world culture. I have often thought that since the beginning of the history of mankind the greatest achievement is the conquest of nature by human effort and the creation of human civilization. Through the help of art and science we have been able to solve many problems, but there are still many problems unsolved. That is due to the fact that we diverted much of our energy in warfare among ourselves, so that we have been rather slow in resisting the oppression of natural force and in creating civilization. It is to be hoped that from now on we shall be able to use our mental power for controlling nature and for developing civilization instead of carrying on warfare. It is our duty to begin this task in the Pacific countries.

### War to Be Avoided Through Education

The outbreak of war is not due merely to the intention of a few am-

bitious leaders. They must have educational propaganda to carry out their objects. If we examine German education before the war, we know that it was based on the principles of pan-Germanism. As France was the enemy of Germany and England was afraid of losing her prestige as a naval power, they must cultivate the anti-German ideas in the schools. That was one of the main causes of the late war, the disastrous consequences of which are too well known to be reiterated. If we want to avoid war on the Pacific, we must spread the ideals of peace by the educational process.

Nowadays, educators know that we should teach the spirit of love and co-operation in regard to the social problem within a nation in opposition to selfishness and exploitation, but with reference to international problems we are still educating the young to worship war heroes and shrewd diplomats. That means we are encouraging the spirit of conquest and slaughter. That kind of international morality can, on the one hand, bring about international war and, on the other, exert a harmful influence on personal morality.

What we should do as educators is to extend the principles of personal morality to the sphere of international morality by emphasizing the ideals of co-operation and love through school text-books and the materials for social education, such as literature, plays, and moving pictures.

### A New World Culture Needed.

Another thing that the Pacific countries should do to cultivate friendship among ourselves is to develop a new culture. We are all familiar with the glory of Greek civilization. Their arts, philosophy, and literature were remarkable in many respects, but Europe went through a period of dark ages and

European culture was not further developed until the renaissance. It may be said that European civilization has undergone marvellous transformation and that it requires the growth of a new culture to sustain further development.

I think the time has come for the Pacific countries to take the lead in the development of a world culture. There are many reasons for saying this. We know that the present American civilization has been largely influenced by the development of science and material possibilities in Europe during the last three centuries. America has not been able to distinguish herself in arts, literature, and philosophy, but it is gratifying to note that she is tending toward that direction as is shown by the fact that the Americans are breaking away from the German idea of studying pure sciences and finding out a more spiritual philosophy of life. The renaissance in Europe began with literature and art, thence went to philosophy and science, while the renaissance in America found expression first in science and then in arts, philosophy, and literature.

### **The New Cultural Movement.**

In the Orient we have witnessed the spirit of renaissance in India as manifested by the literary movement under the leadership of Tagore and in China as exemplified by the new cultural movement. The outlook of the situation in China is most encouraging as the new cultural movement has become an integral part of the spirit of new China. Confucianism may be said to have had its own days and that when the old and new cultural elements meet together struggling to find their expression, it is destined that there will be developed a new culture of unique character which will be richer and fuller than the old one.

The other countries, bordering on the Pacific and meeting the currents of new culture coming from America, China and India, will inevitably be influenced by the new tendency. It is to this task of creating and developing a new world culture that we are called upon to make our contributions. (Applause.)

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### **"PEACE," THE WATCHWORD OF EDUCATION**

JACKSON HEE.

Not being a man of much attainment, I would not have been so bold as to come and speak before such an assembly of eminent educators. But our superintendent of public instruction, Mr. MacCaughey, has so kindly invited me to be present that I cannot but comply with his request. This is indeed the one fortunate and happy occasion of a lifetime.

### **Then and Now in Hawaii.**

Thirty years have swiftly gone by since I came to Hawaii. The time of my arrival saw the death of King Kalakaua and the succession of Queen Liliukolani to the Hawaiian throne. In those early days the brown natives, huddled together in little villages, sometimes indulged in the "hula" dance when they were merry, a pleasure which would be considered indecent by more enlightened people, and when they were angry, resorted to the "kahuna," a practice by which the help of the evil gods were summoned to wreak punishment upon the enemy.

But gradually American teachings had been introduced which served to dispel the clouds of ignorance and the practice of indulging in superstition and pleasure. Even then the native Hawaiian language was still extensively used and the old customs were still practiced. The note of the ukulele and other instruments of pleasure was still



heard throughout the islands while the sound of the "kula" (the native word for school) very seldom reached my ears. Although there were schools which were open to the public free of tuition, the number of students of the different races resident here, was as small as that of the stars of early dawn. Even after the annexation of these islands to the United States, children regarded the schools as criminals would look at the prisons. It was no uncommon sight, rather it was a very common sight, to see probation officers taking wandering urchins and forcing them to attend school. And children, going to school with their little bags and baskets, oftentimes, on seeing the door of an institution of learning, gave vent to their fears and unhappiness by bursting into sobs and tears. Such were the thoughts and conditions of those early days.

But today everything is changed. Both in the day and in the night, institutions are pouring out their knowledge to those who will only seek for it. In every home and family, education is not neglected and music is highly esteemed. Regardless of old and young everybody wants to learn. Regardless of race and color, children apply for admission into the schools even before the school term begins. In such cases where no room can be obtained, great sorrow and discomfort are experienced by the unfortunate seekers for knowledge. In comparing the present and the past, we can readily see how important education is in moulding the thoughts and customs of a people. The difference is surely as great as that between heaven and ocean.

#### **Importance of Knowledge of Chinese and English.**

But being a Chinese, I have put my efforts, in the thirty years I have been here, to the teaching of the Chinese language. This is a work in which I

have a warm interest, for, we know that a man from one country even if he were well versed in the language and literature of another country, but is ignorant of his own, cannot possibly represent the country of his parents in its relations with the other. Thus he helps to promote good feeling, to create harmony and to develop an intimate understanding between the two nations. For example, in chemistry, we know that there must be at least two elements before there can be a compound, as oxygen and hydrogen combine to form water. If either oxygen or hydrogen were lacking, there could be no water. In mathematics, there must be at least two numbers before there can be any calculation. If there were only one, there could be no progress beyond the figure itself. In music, there are high and low notes. When the chords are touched, the notes produced, blend together in harmony to form music. If there were only one kind of note, there could be no music. As the elements are to chemistry, as the numbers are to mathematics, and as the different notes are to music, just so important are the Chinese and English languages to the work and success of the American-born Chinese.

Today the Chinese boys and girls are studying the English language. But in their spare time I have tried to teach them a little Chinese, so that should some of them return to China, no matter whether they take up political work, whether they enter the educational field, or whether they engage in business enterprises, they will have the sympathy of China and America at heart, and will cement the friendship of these two countries. That this would be true, there is no doubt.

#### **President Harding's Message.**

It is well to repeat the message that President Harding sent to the Conference. He said: "The Pan-Pacific Con-

gress on Education soon to meet, has greatly appealed to my imagination, and I want to express my hopes that it will be marked by a measure of success that will justify all the hopes that have been entertained for it. It seems only yesterday that we thought of the broad Pacific as separating two unrelated worlds; now we have come to regard it as a world by itself, the greatest of neighborhoods, the romantic place of East and West, where each merges into the other and both discover that at last the supreme interests of humanity are common to all men and races. Two-thirds of the earth's population live in the lands of the Pacific, numbering the oldest and the newest of organized communities, and, characteristic of our times, their mighty ocean is come to be regarded by all of them as a bond rather than a barrier. In a large way we must feel that the future of the race, the hope of creating a true community of men and nations and civilizations, each retaining its own traditions, character and independence, must greatly depend on the development of your fine ideal of a Pan-Pacific neighborhood. With better acquaintance, more intimate interdependence, riper mutual understandings, we shall advance towards the realization of such an ideal. I feel that your Educational Congress is one of the most practical means of drawing these communities thus closer together, and therefore have special reasons to wish it well."

The words of the President greatly appeal to me, for they harp upon my heartstrings. Let me ask a question or two. What is the highest, the loftiest ideal in education? What is the last, the final object in education? In giving an answer, even the materialist bent on seeking wealth and power cannot ignore morals.

### Jee Hee, the Great Chinese Teacher.

In our country's history, there was a great teacher called Jee Hee. At Bark Look Doong, the valley where he taught, he laid down the following precepts: "The relation of father and son should be governed by affection; that of high and low, by righteousness; that of husband and wife, by their different functions; that of old and young, by a proper order; that of friend and friend, by sincerity—these are important ideals of teaching.

"Extensive study of that which is good, accurate inquiry about it, careful reflection over it, clear discrimination in regard to it, and earnest practice of it; this is the order of study.

"A person should speak frankly and sincerely; he should act honorably and courteously; he should suppress unrighteous wrath and dispel selfish ambitions; and he should seek the good and forsake his shortcomings: these are the important points in the development of self.

"Have regard for others and plot not for selfish gain. Cherish principles and care not for personal glory. These are the rules that should govern our actions.

"That which you do not want others to do unto you, do not unto them. Whenever disappointed in the execution of an undertaking, ask yourself the reason why you have failed. These are the rules in your intercourse with your fellow men."

These teachings, so noble and so complete, readily sank deep into the heart of the individual and then gradually permeated and spread out everywhere until they have become absorbed into the life of the nation. Let us mention the home life of the Chinese, not to speak of anything else. The five social relationships of man, which are being so carefully observed in China,

have won the admiration and respect of the world. Here again we witness the importance of education in shaping and changing the thought of a country. The recent stand of President Harding for justice and friendship to all, and for the creation of a "true community of men, nations, and civilizations," and his hope that this conference would be productive of such happy results, are really in accord with the principles set forth by the great teacher, Jee Hee.

It is my earnest wish that you educators and leaders gathered here to-night, would, in your unoccupied moments, study the literature and search into the old books of the Chinese. You will then find that the objects of our teaching are, the search for truth, the encouragement of manly virtues, and the dissemination of peace.

#### "Peace" the Watchword of Education.

There is another thing that I would like to bring before you. In this ocean, so vast, so broad as to be almost boundless, we find the oldest peoples together with the newest countries on the face of the earth. The world has so fortunately and appropriately ascribed to it the name of Pacific, the ocean of peace. It is this one thing I would like to tell you. I would ask you, you who represent all the lands about and in this ocean, you who are leaders in the countries you represent, and who are the molders of the future thought of these countries—I appeal to you to take from this conference back to all these lands, this simple word, this word of "peace." Teach it in the schools, and make it the watchword of education. The children of today will learn it and sing it, and the citizens of tomorrow and the generations to come, will rise up and answer "Peace." (Applause.)

## THE MEETING OF ORIENTAL AND OCCIDENTAL CIVILIZATIONS

CHANCELLOR YUAN FEE TSAI

When Dr. John Dewey was invited to give an address at the opening exercises of the National University in Peking in September, 1919, he said in the course of his address: "Nowadays scholars have to consider themselves as intermediaries between Eastern and Western culture. I am willing to do my part and I hope that all the members of this university will do their best to bring these two civilizations together." As I think of the remarks of Professor Dewey, I feel that we must be responsible to introduce Western culture into the East and to spread Eastern culture in the West.

#### The Rise of New Cultures.

History shows that when the cultures of the different peoples meet together and react upon each other, there will be produced a new culture. For instance, when the Greeks became acquainted with the Egyptians and the other races, the culture of Athens was the product of their intercourse; when the Romans came into contact with Greek culture, a new Roman culture was developed; when the Gauls, Anglo-Saxons and Germans became familiar with the cultures of Greece and Rome, there resulted the modern civilization of the various European nations. It had the same effect when China was influenced by the civilization of India as it gave rise to the further development of culture from the tenth century to the first half of the nineteenth century. All these are outstanding examples in history concerning the possibilities of developing new cultures.

The various nations in the East have been anxious to introduce Western culture during the last century. For in-



stance, Japan and Siam have disseminated Western culture very widely in their respective countries through their students who have studied abroad. China, possessing a large territory and a huge population, where the reacting forces of the old culture have been weighty and preponderant, could neither rapidly or extensively spread Western culture within her boundaries. But at present China has many new schools established in various localities and has sent year after year a large number of students to Europe and America to study and has also translated many of the famous work of European and American authors with much industry and enthusiasm. It seems certain that all Chinese people within ten or twenty years, can make a thorough acquaintance with the culture of Europe and America.

Western Civilization has, of course, relied on those arts, ideals and institutions of the Hebrew, Greek, Roman and Christian races and nations for its foundation. But at that time, the period of the Renaissance, the culture of Arabia and China had some effect upon that of Europe. Indeed, there are few of the noted authors who have not been influenced by Eastern philosophy. To illustrate: Shopenhauer's pessimistic philosophy adopted the principle of Indian philosophy; Nietsche's moral theory embraces some important points of the old Arabian learning; Tolstoy formulated the doctrine of Non-resistance by borrowing the fundamental idea of Lao-tze; the philosophy of Bergson, the founder of the school of intuitionism, has some intimate connections with the old Indian philosophy.

#### Scholars Examining Eastern Culture.

Since this Great War, the intellectual world feels dissatisfied with the old interpretation of the Universe—with the worship of money and power in human

life, and with the habits of paying special attention as if using a microscope to the analytic method of investigation and of forgetting the unity of all things. Learned persons attempt to go further to obtain a better theory of life and the universe, but they are not yet satisfied with their endeavor. Hence, they conceive that Eastern culture, not well understood hitherto by them, may possibly have some means of gratifying their aspirations; and so they are making every effort to enter into a full and clear understanding of Eastern culture.

Now I have travelled over some of the important European countries where, among the authors I have met, there is no one who did not refer to this condition of affairs. Eucken, the German philosopher, has a profound desire to go to China to lecture as John Dewey and B. Russel did, but his wife prevented his going because of his extreme age, he being more than seventy years old. Recently, he requested my friend, C. P. Chang, to translate some Chinese works about theories of ethics, and also to write a book called "Ethics of Chinese People." Plainleve, the French mathematician, has not only promoted the institute of Chinese literature in the University of Paris, but also recently invited several Chinese scholars to give instruction in that university. Wallas, professor of sociology in England, and his fellows, formed with me an agreement that both England and China should recommend respectively a few men of erudition to establish a mutual correspondence for exchanging information concerning sciences and arts on both sides.

From these statements we can see how great is the endeavor which European scholars have made to understand Eastern culture. Moreover, there are some of the poets of the new school, who highly estimate Li-Pei and some other Chinese poets. The European

artists of the new schools, in talking about impressionism, expressionism and others, have declared themselves to be profoundly influenced by Chinese pictures.

In addition, Chinese scholars, who have felt that the translations of Chinese philosophy being word by word and too much Europeanized, cannot satisfactorily reveal the genuine feature of Eastern culture to the peoples of Europe and America. They therefore set themselves to extract ideas, theories, and principles from the old Chinese books, then to reconstruct and rewrite them in a scientific and systematic manner, and afterwards to translate into Western Languages these works, one of which is the "Philosophy of Maitze," by my friend, Hu-shu.

From the preceding remarks we know that the opportunity has come for the contact of Western and Eastern Culture. We feel that there rests upon us the obligation of aiding the enterprise of such contact by every means within our power (applause).

## THE ERADICATION OF RACIAL PREJUDICE

FRANK MILNER.

Mr. President, and Ladies and Gentlemen, I wish first to say how much I have appreciated, how very much I have been impressed by the speeches of my predecessors on the subject of the objective—objectives rather, of this Pan-Pacific Educational Conference. I have enjoyed so much hospitality here in Honolulu, have been treated to such a junketing since my arrival, such an abnormality, I might say, of bodily refreshment, that I don't think that my mental processes are working in their ordinary normal condition, so that I want to apologize for myself before I start to speak, for the somewhat fragmentary nature of my contribution, for

its lack of that philosophic treatment that characterized the contributions of my immediate predecessors and for the fact that I have had no time to set down my thoughts systematically in written form.

When I happened to mention to a certain public man in New Zealand,—and it wasn't the minister who held the portfolio of education,—that I was coming to the Pan-Pacific Educational Conference in Honolulu, he said:

"Why, that is an American move, that is purely convened for Americans, it will be predominantly American; in fact, I am inclined to think that it is one of the contributing agencies or factors in the Americanization of the Pacific. Well, Ladies and Gentlemen, I trust that comment is needless, but it simply shows that the education of our public men in New Zealand is not complete.

### America a Leader in Education

You know I have long thought that America is preëminently endowed for leading the New World in educational ideas. America has been described as a world-unifying laboratory wherein composite peoples of all types are imbued with the ideals of democratic citizenship. This fact has endowed the American mind with distinctive mental hospitality to new ideas. This racial synthesis has given a new angle of vision in regard to the problems affecting the whole of mankind. This accounts, too, for the marked reaction of American education on the Orient, where educational institutions are increasingly taking an American impress.

In view of America's attitude to disarmament and her disinterested support of the territorial integrity of China, I don't think myself that your President made any extravagant claim when he arrogated for America the moral hegemony of the world, as he did in a re-

cent public delivery. It is true that in certain quarters your great nation is regarded as having primarily material ideals, that you stand primarily for commercialism in the world—in certain quarters—and in certain biased quarters. In this connection we should remember how Napoleon taunted the British with being a nation of shop-keepers, and yet the idealism of our race has found its noblest expression in an incomparable body of literature. History has tragically disproved the injustice of this valuation.

### **Spiritual Quality of English Literature**

What was then primarily in the ascendancy as the so-called moral motive force in France was love of military glory, and that has been, as you know contrary to American sentiment, a force working to the detriment of mankind in Europe, and the apotheosis of this force found itself in Napoleon. As a member of a British democracy, I wish to tell you that we claim that the greatest glory of the British nation is the spiritual quality and philosophic content of its literature, in which idealism, I believe, has found its most artistic expression. When we think of what you inherited in common with us, Shakespeare, Milton, Spenser, and the other great names in the galaxy of stars of the first magnitude in our firmament of literature, you will agree with me that Britain has been most distinguished by its literature. It is that claim that we are proud to support as irrefutable testimony to the fact that Napoleon's description of the Islands was completely baseless. "We must be free or die who speak the tongue that Shakespeare spake; the faith and morals hold, which Milton held."

And it is not only Shakespeare and Spenser, but the intellectual glories of the whole Elizabethan era, in which the renaissance found its supreme expression. It is not only that great period

and its undying heritage which you enjoy in common with us, but there are many golden names responsible for great contributions to thought and to idealism that I could mention here, quite apart from your own distinctive literature, literature which you have so prodigally contributed to the world.

Now I was saying, in certain quarters you are regarded as primarily a commercial people, and I know as long as the ethical code of the Rotarian club which was explained to us so eloquently by its president yesterday, as long as that ethic is incorporated with your commercialism,—well, your description of being a commercial people would be one of the very highest moral, if not spiritual attributes that a nation could claim. Those of us who know the truth realize what a tremendous leaven, what a spiritual ferment for national righteousness is working in your midst. We have been impressed by the public spirit of your leaders, by the organization of community education, by the vast array of remedial and socially regenerative forces which you have marshalled to meet your problems and face all your social and political difficulties.

### **Ideals of Education in New Zealand**

I was speaking of our ideals of education in the little country I come from. Our problem there is merely one of dealing with one stock, of British origin. Our education there is free and compulsory right throughout our common or grade schools to the age of 15. At present we are undergoing the usual transitional stage, in trying to allocate the period of transition, to ascertain the most fruitful age for passing from the primary school to the intermediate school. I have come over here to gain information about the administration and organization of your own high schools, especially as to the most suitable age at which pupils should take up interme-



diated education, and how they may be trained through education to their utmost capacity, and thus be better prepared to fulfil their duties to the community and to themselves.

We have in New Zealand, an educational highway the same as you have in America. The qualifying credentials required by pupils passing through the high schools is of rather low standard, so that anybody of ordinary talent, any normal child can pass through freely. So that all our education is free throughout the whole system. Of course that is the case in all progressive communities. New Zealand is a very young land and we have a very good deal to learn. That is why we are continually trying to learn, or profit by the experience of old countries. In this democratic aspect our educational machinery corresponds to that of the American schools.

### Protest Against the Classics

Now as regards the educational ideals at which we are aiming, we as a democracy wish that all our young citizens should be equipped with the ability to use their knowledge, to be able, and to be prepared to become efficient factors in the community, and I can assure you that although we are making a very strong effort towards the practical application of essentials towards education, we are in no way incurring the accusation that we are tainting our educational ideals with utilitarianism. Some of us have been called "educational Huns" simply because we refuse to live in educational bondage to the classics. You know the invincible conservatism of the old exponents of the classics. I suppose I am already jarring on the tender susceptibilities of some of the educationalists here. I understand that there has been some compensatory swing of the classical balance in America recently. Now the old exponents of the classics believed in the study of the classics, es-

pecially in the Latin, also in Greek, to the disadvantage of all other intermediate education. These extravagant claims have been finally refuted.

Now I merely want to tell you I am not biased in asserting my own valuations of the classics, because my education has been almost purely classical, right throughout my high school course, and my university course, and the bulk of my time occupied in the classics, particularly Latin language and literature, and the history and philosophy of both countries. I have no quarrel with the educational value of the classics, if they are studied thoroughly, and especially if the student is familiarized with the rich content of Greek literature. We know what a tremendous contribution to the world in culture and in art the age of Pericles has made, for in that little city of Athens was concentrated educational forces of such potency that the whole world today cannot rival their consummate achievements in so many fields. But that heritage has been passed on, and has been assimilated by the literature of our own race.

We have found, just as I am sure that in certain quarters in America you have found, that if we are to continue to make Latin compulsory, as it used to be compulsory in comparatively recent years, it necessarily shouldered out subjects of far higher value in the equipment of the normal pupil. It must have a place in the curriculum if education is to qualify for the contemplative life, and certainly always in the professional or academic course. Now, I don't wish to labor the point, but I want to say that to me, education, the secondary education, in the high school, intermediate education, can never be accused of being utilitarian, if it includes such cultural studies, or subjects as English, English literature, and a wide treatment of modern history, and I think great practical

good is going to come out of this application. You know the literature of England—English literature, is perhaps the greatest body of literature in the world, I think greater even than the body of Greek literature, certainly greater than the body of German literature, and, I take it, of such noble proportions that no student can really be a scholar unless he is endowed with it.

When you finish reading Latin literature (and I claim to have studied all produced in the so-called Golden Age of Rome), after all, this Latin literature is a very feeble reproduction of the greater literature of Greece. It has none of the distinctive beauty nor of the philosophic content, which the extravagant laudations of its admirers lead us to suppose it possesses, certainly none of those inherent education virtues which our own literature has in it for us. That is merely one facet which I thought I might as well emphasize when endorsing a vocationalized system of education as practiced here in these islands.

### **Tribute to Woodrow Wilson**

Now in passing on to another phase, I wanted to say that there is danger of our being carried away by sentiment in looking at the ideals of this gathering, and allowing, as Dr. Burk said, this to be a mere transitional field of inspiration, not pinning it down to and translating it into definite machinery so that this work may make a permanent contribution to the inter-knowledge of the nations around the Pacific.

We here in the Pacific have a completely new field, and it is just as well for us to know that. America has an outlook so different from the nations of the Old World, and as I have said before, the Versailles Conference brought home to a great number of persons, if I appreciate the application of it, brought home to them, the terrible problem con-

fronting the nations, and what they had to deal with in the Old World. In fact after the first eight hours of discussion they felt the position was hopeless. We remember at that time how the whole world was waiting with hushed expectancy for the issue of the tremendous struggle that your ex-President, Woodrow Wilson, was waging in the defence of the idealism of the world. (Applause.) I don't suppose that any man in the history of this world occupied the position that he did at that psychological moment. (Applause.) I don't suppose that any other man was ever elevated to such an apex of sublimity before mankind as the saviour of mankind; I don't suppose any other man in our history was elevated to such heights. Now, Ladies and Gentlemen, you know what happened; you know when President Wilson, with all his glorious idealism, was face to face with the astute diplomats, exerting their subtlety and diplomatic procedure in favour of selfish territorial gains and mandates—when they assembled around that historic board, you know that he found it impossible to win through on his points. He was confronted with such an organization, such territorial greed, such hatreds, and such suspicions, such desire for the expansion of territory, that the course that he had set himself to run was beyond human accomplishment. The Covenant bears witness to his idealism, but the treaty, the patched-up compromise he had to accept declared his failure. When the peoples of the world, who had been expecting a deliverance from this international bondage, when the whole world understood what had happened, the revulsion of feeling was terrible.

I am just a humble student of these great international questions, far from the center of the world's happenings. But I must tell you how I view this dramatic spectacle. General Smuts was

sitting at the table side by side with Woodrow Wilson, at that historic gathering, and he bears eloquent testimony to the idealism of the man. I do believe with him that when these obscuring mists around the situation clear up, and when in the distant future we all gain the right perspective, you will place President Wilson in his proper place, that you will group him with Washington and Lincoln, as a great exponent of pacific principles, as a champion of idealism. (Applause.)

Now, why do I mention all this? It is simply to show you that although we are told on very high authority that idealists are led away by the projection of their own mental attitude all over the world, that they hitch their wagon to the stars, and consequently stumble and fall, and that realists make the only true progress in the world, I can't believe that—I can't believe that bad is to triumph over the good in the world today—when I see such examples in the world, as there was when President Woodrow Wilson raised aloft his banner with the glorious words of idealism stamped on it before the nations of the world. The very unanimity of the world, their collective expectancy at this dramatic moment, heartens us to a fuller realization that mankind the world over yearns for emancipation from military ambitions.

### The Eradication of Racial Prejudice

I am anxious to get down to practical work on international lines in our school rooms, I am anxious for us to get right down to that work, quite apart from any attempt to translate into practice this philosophic survey of the underlying causes of war that was so eloquently sketched out by Dr. Burk. And, Ladies and Gentlemen, one of our own sociologists, H. G. Wells, well known to America and American people, and American audiences, who is a man by

no means of an insular type, a man who has no mental obsessions of locality, who can think deeply on the progress of mankind upon this world, has made a distinctive contribution toward that community of interests, and in his usual characteristic way. I allude to his publication, "*An Outline of World History*." Now that is a stupendous work for any man to achieve. It has been done hastily, because the lessons of this ghastly war have taught us that we better hurry up with our educational work. Now he is anxious that this work should be studied by all educationalists, so that they can grip the fact that they are all factors in this great drama of mankind from the dim past of travail right down to the organization of the social forces we see in the world today. He asks us to understand this great drama of nations interacting upon the theater of this planet, and working towards great issues in the future, transcending anything that is personal, anything that is local, or anything that is national. If we grip that fact, of our common origin, of our great interests in common, then I am quite sure that we educationalists are going to feel inspired towards enlisting all of our machinery to eradicate these racial prejudices which are so deeply rooted and imbedded in mankind.

### China Will Play a Big Part

Now it was said of old, and I know all of our teachers used to impress upon us, that the great Roman empire was a world-unifying force, that it was capable of unifying all those types that it came into contact with, and that it was all comprehensive in its scope. But we know that contemporaneously with the Roman empire there was existing another empire greater than our early organized civilization, far greater and better organized than Rome, the Chinese empire, which dates back many thousand



years B. C. China ages ago was grappling with many problems, for she tried communism, and gave it up; she tried socialism and gave it up. China has had a wonderful history.

I don't know if any of you have come across the "Historians' History of the World." I think it was published in the United Kingdom. It was a compilation that failed signally to do justice to its mighty theme. However, there was one valuable feature of this work—there was one valuable study from an educational standpoint, and that was a chronological colored map showing the progress from the dark backward of time to the present day, tables of the peoples of the world. As you gaze upon that, from the top to the bottom on the right-hand side, there is one great unbroken continuity in the same color from long before four thousand years B. C. It is a wonderful story of a wonderful past, the example of continuity of national imperial existence such as that of great China, of the Great Chinese Empire. These people are going to play an enormous part in the future development of the world, and when one thinks of what Japan has done in discarding feudalism and age-old encumbrances and in assimilating the most progressive ideals of western civilization—in these few years since Commander Perry visited the shores of that country, one can hardly put one's thoughts into adequate words.

Now, Ladies and Gentlemen, from around the Pacific we have come to teach respect for those people; we have got to do all we possibly can to encourage the younger generation to have that broad international outlook towards all these friends around the Pacific ocean. With the two great English branches, two great English speaking peoples, the task is comparatively easy. I am aware of the fact, for instance, of the propaganda that tries to keep them apart, but

I know perfectly well there is such a fundamental bond of interests that it cannot pervert that mutual understanding.

### **Suspicious of British Naval Superiority Unjustified**

I am aware of the propaganda that attempts to tell the world, tell America, that it is not up to America to make the first move in disarmament, because there is danger that another race will immediately take advantage of that and sweep upon them. I do not feel downhearted when I hear that because I do not think that it is really justified by the facts of the international situation as we see it today. I know you will bear with me for a minute, while I tell you why, as a representative of the British race I can claim that the old suspicions that you entertained towards the British naval superiority really have no longer justifiable foundation. It was perfectly true that the old three-power and two-power standard which Britain claimed for herself, was very provocative of race difficulty, especially to America, which was especially trying to develop her maritime marine. You will all sympathize with the fact that the British Empire is so world-wide that it must use the arterial lines of the sea as its means of communication, and depends upon a paramount and adequate navy, not a three-power navy or a two-power navy, I willingly grant and admit, but Britain has abandoned that superiority of standard.

When the German menace was removed, I am pleased to be able to tell you from authoritative official figures Britain immediately cancelled all her naval ship building program. You have to go back to the seventeenth century to find any parallel in the British dockyards to that which is existing today at home. For three years Britain has not laid down a warship, and for seven years

has not laid down a battleship. When the armistice was declared in 1918, she cancelled the construction of the three great sister ships to the "Hood," which is the greatest battleship afloat, 42,000 tons, practically a super-battle cruiser, but as the "Hood" was 70 per cent completed it was allowed to be completed. Some two hundred and fifty ships were broken up and sold as junk. The South American Squadron was withdrawn, battleships put in commission were reduced to sixteen, although before the war there were thirty-eight. The Navy League, which had been a sort of an aggressive agency, talking to the people about the necessity of a huge navy, took a different attitude, and worked for an amicable understanding between the United States and Great Britain, and when the question of a one-power naval standard came up, the First Lord of our Admiralty said, in order to settle the matter, fully a year and a half ago, that he was quite willing to go to Washington at any time to meet your authorities in order that the question of readjustments of armaments might be discussed. Lloyd George said, on behalf of the British Parliament and British Ministers, that an entente with America was to be a cardinal feature of British policy, and Lord Curzon said that there should be a proper working understanding, an entente cordiale between the United States and Great Britain.

I do want to mention this, it is only fair to my country, and for me, to say that she is going to the disarmament conference with absolutely clean hands. I cannot say that of her approach to other like events in the past, but I can assure you the British people are thoroughly earnest in this matter. It is not a matter of absolute compulsion, I assure you.

The aftermath of the war has economically upset the whole world. Britain

equally with all the nations suffered from that war. She has a debt of forty billion dollars, but she is wiping off that national debt in a single generation, and the budget of the treasurer includes not only the cost of the national administration, but interest on that debt, and a sinking fund to pay off that huge debt in thirty years, and that is a point that will command the admiration of the world as a great economic feat. And remember, Ladies and Gentlemen, the vested interests and ramifications of these large armament making firms that we have in Great Britain. This may be operating in Japan to some extent, and in the United States to a greater extent than in Japan, but to this extent in Great Britain, that it is very insidious, and very provocative, and that the influence of the interests is brought down on the heads of all campaigners.

Now I am referring to the question of disarmament and would say, "What is going to be the outcome of this conference that has been called by your great President?" I trust we shall be able to send a cablegram of congratulation, this Pan-Pacific Educational Conference, to your President, congratulating him on his splendid initiative in calling this Conference, affirming the principle of disarmament among nations, and hoping that it may be fruitful of results. (Applause.)

### **Better Knowledge of History Needed**

As I told you, I speak in a fragmentary way, but there may be some continuity in these isolated thoughts that I am stringing together. I do want to say as a teacher that it is a great source of satisfaction to find that the perversions of history are being shown up and that a better knowledge of history is working to clear up misunderstandings between the great Republic of America and the British Empire.

You know our chairman made a signal contribution to this very phase of the matter when he discussed the famous Rush-Bagot agreement by which the armaments were eliminated from the Great Lakes, of that great border land of three thousand miles between United States and Canada.

Now you will remember that it was in 1815 that Count Metternich of Austria, devised his scheme of a federation of the autocratic monarchies of Europe in repressing the extension of democratic government in the world. They outlined their proposals in the form of a Holy alliance, and said that the principle of responsible government was inconsistent with that of democratic government, and they were to accomplish this by utilizing all their forces, military and naval, for the purpose of crushing democracy wherever it appeared in the world. This menace was primarily aimed at the young democracies which were growing up in South America. Now we know that the Holy alliance failed to enlist the sympathies of Britain, and that Wellington at Verona refused to acquiesce in their proposals. Canning asked for a working alliance between the United States and Great Britain in order that the cause of democracy might be safeguarded, and you must remember that it was a liberalized England which was then speaking, not the autocratic England of George III from which you had emancipated yourselves.

#### Letter of Thomas Jefferson

That question was discussed by your President, and I have taken the liberty of bringing with me a fac simile copy of a letter which the famous Thomas Jefferson wrote to President Monroe on the occasion when Monroe consulted him about the advisability of enlisting the support and sympathy of Great Britain. I mention this as it is important,

for it shows the governing minds of two great nations at that time, when race prejudice, hatreds, and suspicions that had been engendered by recent wars between those two great countries, rising superior to such petty estrangements and affirming trust in democracy as the saving principle of the world.

Jefferson said, writing on October 24, 1823, and this letter is a fac simile copy from the Congressional library at Washington:

"The question presented by the letters you have sent me is the *most momentous which has ever been offered to my contemplation since that of independence that made us a nation*; this sets our compass, and points the course which we are to steer thro' the ocean of time opening on our views. And never could we embark on it under circumstances more auspicious. *Our first and fundamental maxim should be never to entangle ourselves in the broils of Europe*; our *second, never to suffer Europe to intermeddle in Cis-Atlantic affairs*. America, North and South, has a set of interests distinct from those of Europe, and peculiarly her own. She should, therefore, have a system of her own, separate and apart from that of Europe. While the last is laboring to become the domicile of despotism, our endeavor should surely be to make our hemisphere that of freedom. One nation, most of all, could disturb us in this pursuit; she now offers to lead, aid, and accompany us in it. By acceding to her propositions, we detach her from the band of despots, bring her mighty weight into the scale of free government, and emancipate at one stroke a whole continent, which might otherwise linger long in doubt and difficulty. Great Britain is the nation which can do us the most harm of any one, or all on earth; and *with her on our side we need not fear the whole world. With her then we should the most sedulously nourish a*



*cordial friendship*: and nothing would tend more to knit our affections than to be fighting once more side by side in the same cause. Not that I would purchase even her amity at the price of taking part in her wars. But the war in which the present proposition might engage us, should that be its consequence, is not her war, but ours. Its object is to introduce and to establish the American system, of ousting from our land all foreign nations, of never permitting the powers of Europe to intermeddle with the affairs of our nations. It is to maintain our own principle, not to depart from it. And if to facilitate this, we can effect a division in the body of the European powers, and draw over to our side its most powerful member, surely we should do it. But I am clearly of Mr. Canning's opinion that it will prevent war, instead of provoking it. With Great Britain withdrawn from their scale and shifted into that of our two continents, all Europe combined would not dare to risk war. Nor is the occasion to be slighted, which this proposition offers, of declaring our Protest against the atrocious violations of the rights of nations by the interference of any one in the internal affairs of another, so flagitiously begun by Bonaparte and now continued by the equally lawless alliance, calling itself Holy.

But we have first to ask ourselves a question. Do we wish to acquire to our own confederacy any one or more of the Spanish provinces? I candidly confess that I have ever looked on Cuba as the most interesting addition which could ever be made to our system of states. The control which, with Florida point this island would give us over the Gulf of Mexico, and the countries and the Isthmus bordering on it, as well as all those whose waters flow into it, would fill up the measure of our political well-being. Yet, as I am sensible that this

can never be obtained, even with her own consent, but by war, and as her independence, which is our second interest, and especially her independence of England, can be secured without it, I have no hesitation at abandoning my first wish to future chances, and accepting its independence with peace and the friendship of England, rather than its association at the expense of a war and her enmity. I could honestly therefore join in the declaration proposed that we aim not at the acquisition of any of those possessions, that we will not stand in the way of any amicable arrangement between any of them and the mother country; but that we will oppose, with all our means, the forcible interposition of any other power, either as auxiliary, stipendiary, or under any other form or pretext, and most especially their transfer to any power, by conquest, cession, or acquisition in any other way.

I should think it therefore advisable that the Executive should encourage the British government to a continuance in the dispositions expressed in these letters, by an assurance of his concurrence with them, as far as his authority goes, and that as it may lead to war, the Declaration of which is vested in Congress, the case shall be laid before them for consideration at their first meeting under the reasonable aspect in which it is seen by himself.

I have been so long weaned from political subjects, and have so long ceased to take any interest in them that I am sensible that I am not qualified to offer opinions worthy of any attention. But the question now proposed involves consequences so lasting, and effects so decisive of our future destinies, as to kindle all the interest I have heretofore felt on these occasions, and to induce me to the hazard of opinions, which will prove my wish only to contribute still my mite in what may be useful to our

country, and praying you to accept them at only what they are worth, I add the assurance of my constant and affectionate friendship and respect."

You then see Thomas Jefferson, with all his presidential experience, full of years and full of honours near the end of his great career, was able to rise above all these petty feelings of criticism and affirm cordially the contemplated union of effort in defense of democracy.

It has been shown that British sympathy at that time was no inconsiderable factor in the promulgation of the Monroe doctrine, and we find these young countries down in South America emancipated from the Spanish yoke by the bold championship of the United States which all Europe knew to have the overwhelming support of the British navy.

### The Poet Laureate of New Zealand

Before I sit down let me quote a few stanzas to you from our own poet laureate in little New Zealand. We haven't any poet laureate but we have one who has been styled our poet laureate. Thomas Bracken's lines have a direct bearing on our educational work for the promotion of better understanding of peoples.

#### Not Understood

Not understood. We move along asunder,

Our paths grow wider as the seasons creep

Along the years; we marvel and we wonder

Why life is life? and then we fall asleep

Not understood.

Not understood. We gather false impressions,

And hug them closer as the years go by,

Till virtues often seem to us transgressions:

And thus men rise and fall, and live and die,

Not understood.

Not understood. Poor souls with stunted vision

Oft measure giants by their narrow gauge;

The poisoned shafts of falsehood and derision

Are oft impelled 'gainst those who mould the age,

Not understood.

Not understood. The secret springs of action,

Which lie beneath the surface and the show,

Are disregarded; with self-satisfaction We judge our neighbors and

they often go,

Not understood.

Not understood. How trifles often change us!

The thoughtless sentence or the fancied slight

Destroy long years of friendship and estrange us,

And on our souls there falls a freezing blight;

Not understood.

Not understood. How many breasts are aching

For lack of sympathy; Ah! day by day,

How many cheerless, lonely hearts are breaking!

How many noble spirits pass away

Not understood.

Oh, God! that men would see a little clearer,

Or judge less harshly where they cannot see;

Oh, God! that men would draw a little  
nearer

To one another, they'd be nearer  
Thee,

And understood.

*Thomas Bracken, Dunedin, N. Z.*

## A STUDY OF RACE DIFFERENCES NEEDED.

DR. GEO. M. STRATTON.

There has been very much said this morning and this afternoon that is of interest and importance for our discussion. I shall follow Dr. Moore's suggestion in one respect, of coming down to particulars, rather than remaining among generalities. And I shall carry his principle even farther than he did, by speaking of one particular only (laughter),—a matter that has been referred to by Professor Ane-saki and others, namely the need of knowing the facts with regard to mental likeness and difference of different races. But there is, by scientific means, the possibility of answering the question whether there is mentally any racial differences at all.

It is clear that the Binet tests will not work when you apply them to peoples upon the other side of the world from the particular region where these tests have been developed. The Scientific Conference at Honolulu a year ago began a movement which is important for us to know about, and if possible to support, a movement to study the mental and other characteristics of certain peoples of the Pacific. The Scientific Conference had in mind

particularly the Polynesians; but there is every reason to extend this research to all the peoples bordering on the Pacific Ocean. Now there is no way of getting at the facts except by scientific methods. One has to discover or develop a method of psychological experiment which does not as yet exist and which will apply to different nations and races. The National Research Council at Washington is moving in that direction, and there has been keen interest in the matter expressed by several persons in the University of California. I wonder whether this Conference would not be willing to add its support in the same direction. For the facts of race difference are important, not simply that we may adapt our methods of teaching to whatever differences there may be, but that we may teach *what is true* with regard to the races themselves. I am certain education involves more than the mere handing over of facts to others; it involves an ideal by which we shall attempt to reorganize the very facts themselves. But the facts have all the while to be reckoned with: we cannot go far if blind to facts.

I shall therefore move, Mr. Chairman, that some suitable committee consider the propriety of giving our support to the movement in the Scientific Conference of this Pan Pacific Union to study the mental difference of races. It is to be hoped, also, that attention will not be confined to the sensory and intellectual life, but that the study will include the emotions and the will of all these peoples of the Pacific. (Applause.)



### 3. THE RELATION OF EDUCATION TO NATIONAL AND INTERNATIONAL POLITY

#### THE TASK OF DEMOCRATIC EDUCATION

EDWARD O. SISSON

World thinking is not new: projects for the whole *orbis terrarum* dot the pages of history; but none of them has yet triumphed. Most of these projects sought to make one race supreme over all the rest: they were "pan-something," pan-Assyrian, pan-Persian, pan-Greek, pan-Roman, pan-Spanish, latest, and let us trust last, pan-German. All the pan-schemes one after the other suffered decay or catastrophe, or both. Every would-be super-race has come to grief, and none of them with a more dramatic and sudden disaster than Germany: "But yesterday the word of Caesar might have stood against the world; now none so poor to do him reverence."

The terrible thing is that Germany almost pulled down the world with her in her fall: how have the innocent suffered with the guilty! If we invite our fears to play prophet they would surely show us a vision of still another super-race,—God knows which,—armed with a thousand new means of destruction, again running amuck, and this time, falling in ruin herself as always in the past, but only after the whole power and beauty of Man had been wounded to the death! Happily faith, the eternal antagonist of fear, has another prophecy, of which we fervently hope this Congress is to be an effective voice and means.

Prussia's scheme, like all pan-schemes, was relatively simple: it was based on certain clear and well-defined ideas, which had been sedulously worked into the mind of the whole people, not however in the form of a passive concep-

tion, but into a practical conviction, something to be done, and done by them: such a practical state of mind we may call a *will-attitude*, for want of a better name. The two main elements in this will-attitude of Germany were, first, that the Germans were the chosen of God, or the Divine Super-race, and that the destined future of the whole world hung upon the perfection and universal dominance of Germanism: second that the sword was the divinely appointed means of achieving this domination.

#### Education in Prussia and America.

For decades, and indeed in less direct form, for centuries, Prussian education and Prussianized education all over Germany, under the control of the State, labored with unmurmuring fidelity and marvellous efficiency at the task of working over human babies into Prussians. No task was too great to be undertaken, and no detail was too small to receive attention. The world had a complete lesson, if it will only learn it, in the thorogoin, rigorous, unflinching application of education to national ends. I know of no more significant fact in modern education than the banning of the kindergarten from Prussia in 1851: the minister of education rightly perceived that the kindergarten explicitly fostered an element which was absolutely antagonistic to the Prussian system,—the element of free self-realization. From his point of view the innocent-seeming kindergarten was a national peril, and it had to go.

In America the great danger is the exact opposite: a childlike faith in any kind of education. On the question of the actual content of our instruction

there is surprising placidity and a grotesque multiplicity of opinions. There is hardly anything that all children learn, beyond the elements of the so-called school arts, which are socially and politically negative. Happily our instinct has been good, and the fundamental spirit of the American school has been as true to American ideals as the fundamental spirit of the Prussian school was to Prussian ideals. Thru this spirit and atmosphere we have fared well thus far. I hazard the statement that no other institution in the world has so closely approximated the loftiest principles of democracy as the American public school: indeed I cannot personally doubt that it is among the greatest and truest embodiments thus far achieved of the spirit of Jesus himself. These are powerful supports to our faith when we are disturbed by our shortcomings in minor details.

Because the spirit of our school is sound we found we had attained a splendid war-patriotism: once into the war, we comprehended our task because it was definite and simple; we threw all our energies into it because we were thrilled with its vital bearing upon our own national existence and upon our dearest political ideas. But it is an open secret that we are yet far from perfection in what is even more important than war-patriotism, that is peace-patriotism. For that a far higher degree of intelligence is needed, and a far higher quality of devotion: we must have an intelligence that can cope with the more complex and constructive problems of peace, in the field of economics, social order, and practical government. We must have a devotion that keeps burning of its own virtue, in the absence of the fierce stimuli of war.

### **The Task of Democratic Education.**

The whole problem is the production of the true type of democratic citizen,

just as the whole problem of the Prussian school was the production of the peculiar type demanded for Prussia's aims. The task of democratic education is infinitely more difficult than the problem of a system like that of Prussia: and this is equally true of the qualities which fit the democratic citizen for his national life, and those that fit him for his duties and responsibilities to the other nations of the world, or rather to the world as a whole. The Prussian system simply had to impose a well-defined national order on the people of the nation, and train them to aid in imposing a well-defined world order on the world as a whole. Democracy is bound by its very nature to advocate and promote the maximum of self-determination for all men and all nations. This is the acid test of democracy, yet at the same time infinitely difficult of application; especially is it easily confused with the impossible doctrine of permitting full autonomy to every group however small or however closely knit to a larger unit. The war for the Union in the United States was a democratic war, true to the fundamental principle; Lincoln was speaking of the maximum self-determination of South as well as North when he said, "We won't go out of the Union, and you shan't."

We have even now certain territorial situations that call for the most earnest application of this principle: we must simply be sure that our own purposes are both intelligent and sincere; that we are not moved in the slightest degree by greed, and that we act in accord with that other great utterance of Lincoln's that we desire all men everywhere to be free. Then these dependent peoples will in due time become fully free, either thru independence or thru statehood.

### The Test of American Education.

The final test of American education is the production of the democratic mind. The essential element in the democratic mind consists of will-attitudes. These will-attitudes are as definite and specific as the power to speak English or play the piano—and infinitely more vital to the political ends of our country, both national and international. It is probable that they are almost as much the result of education: but the conditions of their development and the method of their operation are hidden in the recesses of the psychic nature; the science of mind has thus far penetrated but little into this part of its field. The production of these will-attitudes is by far the most potent phase of education, and the best efforts of our research should be directed to the whole problem of the education of the volitional nature.

Let us illustrate. In a saying too little known or heeded, Lincoln defined the democratic well-attitude thus:

"As I would not be a slave, so I would not be a master. This is my idea of democracy. What differs from this, by the extent of that difference, is not democracy."

This sounds innocent enough so long as we follow our usual practice and refrain from following it out into the actualities of life: but it cuts to the quick. Some time ago, a so-called leading business man in a small American town was boasting of his domination in his community: "They come to see me! Believe me, they come to see me!" he repeated with exultation. And doubtless they did. Little did he realize that his state of mind was absolutely Prussian: the late Kaiser, in one of his characteristic moods, expressed the same will-attitude when he declared at the opening of the Kiel Canal: "Henceforth, on the ocean and on its

further side, no great decision shall be reached without Germany and the German Emperor."

Yet this same business man considered himself "100% American" because he bought Liberty bonds, gave to the Red Cross, and stood up when the national anthem was played (that is if he happened to notice it.) What he has never grasped is that the true lover of liberty is not he who simply desires freedom for himself, but only he who in Lincoln's words, "desires that all men everywhere shall be free." The true democrat does indeed insist that he have the right to look every man in the eye without fear or subservience: but he also demands for every other man the same right, and is ready to devote himself to safeguarding that universal liberty.

One of the most encouraging signs of the times in business and industry is the increase of the democratic mind in the relations of employer and employee, and of business concerns and the public. The man who is going to run his own business, as he calls it, to suit his own ideas, regardless of all other opinions and interests, is gradually becoming obsolete; in his place is the higher type who sees that worker and customer are partners in the concern, and that the only way to run any business is with an eye to all who are affected by it. One of the most critical of our western industries, the lumber trade, is enjoying today, in a most critical time, the immense benefits of a great mutual organization founded absolutely upon the joint counsel and control of employer and worker—I refer to the Loyal Legion of Loggers and Lumbermen. It is also a sign of the times that when this organization was seeking a chief executive two years ago, it selected a teacher, who is now directing the work of the organization with consummate



skill and absolute fidelity to the true principles of American democracy.

### **The Spirit of the Declaration of Independence.**

Consider the Declaration of Independence, which we honor with our lips, but, alas, little understand. It is the utterance of a will-attitude, and may surely be taken as the most authoritative embodiment of true American democracy. It is a will-attitude; certainly not a fact, for everyone knows that men are not created equal in any factual sense, and the authors of the great charter knew that when they wrote and enacted it. The only true meaning of the Declaration is the profound faith that men should treat each other in a human and mutually respecting spirit. It is in accordance with that spirit that the United States has treated Cuba; and there is no reason to apprehend that our government will be false to this spirit in its ultimate dealing with the Philippines and Porto Rico and this fairest of her outlying lands, the Hawaiian Islands.

What we need is the penetration of all our relations both among ourselves and with our fellow nations with this same sovereign spirit. Our children should understand that whoever speaks contemptuously or thinks unkindly of fellow man or fellow race it false to the most sacred principles of his country and is disloyal to his flag. The business man who exults in the subserviency of his fellow townsmen would be shocked to think that he is a disloyalist: yet his conduct negates the first great utterance of the great Declaration. The American who permits his own private interest to blind him to the rights and welfare of another people must understand that he has to that extent fallen to the level of the autocratic exploiter who has been the curse of international rela-

tions and who always obstructs the advance of the great world principle that the Declaration, first of all political documents, laid down.

The Declaration of Independence was addressed to all mankind and embraced all mankind; it did not say all Americans, but all men are created equal. It was thus the first political document, as Christianity was the first religion, to advance from the racial to the human level. Our children should understand that the citizenship to which they aspire carries with it unique and tremendous responsibilities springing from this fact. This is the truth which will, if securely grasped, protect us from the fatal error into which other powerful and successful races have so often fallen; they have thought themselves the Chosen people of God to the end that they should rule; we must also think ourselves the Chosen of God, for every potent race believes this, but we must know that we are chosen to serve and not to dominate.

Let us make no apologies for the extreme idealism of these interpretations of our national polity: the so-called practical men have had their day, and have failed signally: Germany was the last word in solid, practical shrewdness and material efficiency, and her fate shows where that leads when its idealism has become gross and material. After all is said and done, the Devil is an ass, in spite of all his cunning. The most practical thing in life is the ideal—provided only it is true.

### **Lincoln the Embodiment of the Democratic Mind.**

I have already quoted from Abraham Lincoln, and shall do so again without hesitation, for the reason that I consider him the most perfect embodiment of the finest spirit of democracy who has figured in the political life of the world; for this reason, and because of

the immense potency of human personalities in education, I consider his life, acts and personality the greatest asset of American education in the creation of the democratic mind, and, therefore, I am deeply convinced that we should devote far more attention to the study of Lincoln.

In 1862 Lincoln made his great peace proposal to Congress, and Congress rejected it with scorn. This incident is full of instruction, is peculiarly apt to the present situation of the world; yet sad to say, it is absolutely unknown to the mass of the American people—including those most highly schooled. Lincoln always believed in compensated emancipation and always advocated it. In December of 1862 he addressed to Congress one of the few long messages which he ever wrote, beginning with a clear, logical, painstaking presentation of a plan; he went into every detail of time, cost, probable outcome; he closed with a passionate plea for consideration culminating in one of his most eloquent and eternally true utterances:

"The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves, and then we shall save our country."

I have quoted this in full because it embodies the democratic mind, and because one may well believe that the world is being addressed today from some quarters by an appeal equally true and momentous.

Lincoln sincerely believed first that the plan was just to all concerned, and he desired to do justice even to the men with whom he was at war; he sincerely believed the plan would end the war within a few months, and there is good reason to agree with his view; remember this was in '62: the slaugh-

ters of Gettysburg, of the Wilderness, of Cold Harbor, of Appomatox had not yet been committed. He believed the plan would knit North and South together in new bonds of mutual respect and love; contrast with this hope the actual half century of bitterness and hate left by the four years' struggle and the final exhaustion of the brave South. In addition to all this which Lincoln saw, there is another point beyond the range of his vision: the plan would probably have mitigated and perhaps averted entirely the menacing negro problem with which the United States of today is confronted, the answer to which no man can yet even guess.

The fundamental difference between Lincoln and the congressmen who flouted his message was in will-attitude: Lincoln was bent on applying intelligence and good will: Congress was unable to reach so high; they cried angrily, "We won't appropriate money to buy niggers!" and seemed to think that foolish slogan an answer to Lincoln's patient argument and touching appeal.

If there had been enough Lincolns in Congress in 1862 the wise, just, simple plan of compensation would not have been pettifogged and rejected; if there had been enough Lincolns in the North and the South in the late fifties and early sixties, there would have been no secession and no civil war. If there had been some Lincolns in power in Europe in 1914 there might have been no world war.

The supreme task of democratic education is to foster good-will and equip it with intelligence concerning its job. For good-will you may take if you prefer a half dozen other terms—loyalty, unselfishness, public spirit, humanity; perhaps best of all the great word of all religions—Love. Only the shallow or the inhuman will be moved to sneer at these words; only the pur-

blind will fail to see that these things, so immaterial, so far beyond the grasp of the senses, are the most practical things on earth.

Intelligence minus good will spells ruin to itself and damage to all around it. Alexander, Caesar, Genghis Khan, Frederick called the Great, Napoleon, and lastly the Prussian War Party, all embodied immense intelligence, in the service of selfish ambition. In the long run they ruined their own party and devastated the world.

### **Methods of Settling Differences.**

There are two plans for settling human affairs, all the way from two men camping together in the wilds, or five human beings living in the same family, clear up to a billion human beings occupying the same planet: one is to split apart and fight each other; the other is to unite and help each other. It is easy enough to unite with people you like, and help your friends; the real test of the will-attitude comes in uniting with people you don't like—or think you don't like—or in helping people you don't want to help. "If ye love your friends, what credit have you?" asks Jesus; "The heathen do that. But I say unto you, Love your enemies." The stone which the builders rejected—it must ultimately become the head of the corner!

There is hardly a more fundamental difference among men than in this particular element of will-attitude: they range all the way from the brawler who is ready to fight "at the drop of the hat," either with words or weapons, to the ultra-pacifist, who will not fight at all. Moreover, it will not do to forget that the brawler is not seldom really a coward, and that to be a pacifist often demands almost incredible courage. It has been noted further that sometimes the man who is hardest to provoke is when once aroused the most terrible

and implacable antagonist: there is much in the father's injunction to Tom in Hughes' story: "Don't fight unless you have to, but once in, fight as long as you can stand and see."

The correct and remedial will-attitude of Lincoln's words to the people of the South, spoken in his inaugural address in 1861: "We are not enemies but friends; we must not be enemies." But there were too many, perhaps on both sides who said rather: "We are enemies, not friends: we cannot be friends." So the war came.

In 1914, whatever may have been the antecedent guilt for the situation, it was mainly one group who refused all proposals for even an effort at peaceful settlement: their will-attitude was fatally wrong; and it was the result of long systematic training and cultivation.

### **The Disarmament Conference.**

The central theme in world politics just now is the coming disarmament conference; its outcome will be determined mainly by the will-attitudes of the members, which will largely reflect the dominant will-attitudes of the governments and peoples which they represent. Intelligence will act only as the servant of these attitudes: if the will to disarm is present, intelligence will devote itself to the discovery of appropriate methods and means; if the will to disarm is lacking, intelligence will be employed merely in setting up the difficulties and obstacles. It is conceivable that a single power should block the beneficent purpose of the whole enterprise, just as a single power wrecked all efforts for peaceful deliberation in 1914. It is useless for us to pray for a desired outcome; instead we must do all we can to stimulate the right will-attitudes in the conference, and also, as educators, to bend our energies upon the problem of the further development of these attitudes in the



peoples of our various countries. If this conference makes the hoped-for beginning, still education will have its task to generate the larger spiritual resources for the fuller later advance.

In such a conference as we are engaged in it is natural that the problem of international relations and world order should take a leading place in our discussions; it should be remembered that the problem of the economic order and the relations of so-called classes within the nations is quite as critical and urgent as that of world order, and that the two problems will inevitably react upon each other. So far as America is concerned, and I suspect the whole Anglo-Saxon world, our only possible solution lies in the resolute application of the principles of democracy to both problems. For us the die is cast; we have left the forks of the road far behind us; for us the only cure for democracy is more democracy. If democracy is not the truth then we are doomed to failure and to extinction as world powers.

We may not dogmatize for the rest of the world, but we know our own path and our inexorable destiny; as the ancient Hebrew said, "As for me and my house, we will serve Jehovah," so, as for us and our house, we must follow democracy; we must try out the old Declaration fully and test its validity by thorough application to all our affairs, both domestic and foreign.

Be it far from us to claim even an approach to perfection; our faith is the only really solid thing we have thus far. We still have our own intermingling of Prussianism, our own "pans," pan-industrialists, pan-business, pan-finance, pan-labor.

This democracy of the Declaration and of Lincoln must as rapidly as possible take full possession of the vast forces and resources of the United States, and the principal business of

education in America is the promotion of the democratic will and its necessary servant, political and economic intelligence.

Democracy dictates our policy, both national and international: within the nation friendly unity among all classes and individuals; toward the world, friendly unity among all nations. To subserve these ends education must be remodeled and supplemented, and no traditions nor special favors may stand in the way.

#### Definite Tasks of the School.

It was wise counsel which bade us to seek to do good in minute particulars, and I pass now to propose some definite ways in which our schools may more effectively promote the democratic mind. However slight may be the merit of the suggestions themselves, they may serve to emphasize the absolute necessity of positive concrete action, and to stimulate further discussion of ways and means.

First we need a totally different treatment and content in history. To begin with our own: at least two-thirds of the present content of our text books and teaching is, to use the legal phrase, irrelevant, incompetent and immaterial. It has nothing to do with either the principles of our government and institutions, or with the problems confronting the citizen of today. Certainly there is no objection to knowing all these facts, except we waste upon them the precious hours and years that should be devoted to gaining a true, intimate and emotionally potent grasp of the actual background and real meaning of the essence of our national life and ideals.

Worse, if possible, is the treatment of world history; the student is dragged thru a weary and meaningless mass of wars and politics of medieval and modern Europe, hardly ever reaching

to the time in which our own world begins; he may also get a year in so-called ancient history, from which he emerges with a sense of complete detachment, as from reading a fairy tale or a historical romance—without, however, having tasted the delight afforded by such reading. Only a short time ago I asked forty juniors and seniors in a university why Socrates was put to death, and found them devoid of even a glimmer of comprehension on the subject, although every one had “had” Greek history. Yet Matthew Arnold’s essays on the social and political thought and action of his own day is almost a plagiarism of Plato’s Republic; and demagogism in the United States is of the same species if not exactly the same variety as that which ruined Athens.

I must here protest or at least deplore the almost entire exclusion of the Hebraic and the Christian element from our school courses in history, which has resulted from two causes: our political separation of church and state—which God forbid that we should ever abate one jot; but which certainly should not denature the true account of the history and evolution of our world; and the scientific objection to much of the content of the Hebrew and Christian scriptures, which has no bearing at all on the indubitable facts of the potent influence which Hebraism and Christianity have played in our life and development. It is time that we at least recognize that European culture and especially modern democracy draw a vital part of their being from the teachings of Jesus of Nazareth, and that quite regardless of the historical truth of any or all the so-called Bible. I need hardly add that I do not refer here to anything in the nature of the history of the church as an institution, which is an entirely different matter.

I may make my general view in this

matter clearer by saying that Well’s Outline of History is at least an approach to the right kind of history for the purposes of education for life in the present.

In this connection let us tell the whole truth about war: we need not ignore nor belittle such glory and greatness as the facts justify; even a mild exaggeration of these elements may do little harm. But let the veil be drawn from its futility and its horrible damage, both of which have been sedulously and dishonestly cloaked from view. The free reading in and out of school of such books as Sir Phillips Gibbs’ “Now It Can Be Told,” and Irwin’s “The Next War,” may serve this end in part. I suspect we shall have a lot of good instruction on this score from some at least of the two million young men who witnessed and in many cases suffered from the miseries and agonies of the recent world war.

#### **Already an Overcrowded Curriculum.**

The great task of replacing our present interracial mutual misunderstanding and antagonism—a relic of barbarism—by a sense of common interests and friendship, will, I am sure, be treated effectively by others in this congress. It must be done and can be done, of course. I am moved to sound a warning against any hope of giving the pupils of any country any large amount of information about other countries; the curriculum is already crowded and is daily crammed fuller; but a moderate amount of well-selected matter will accomplish the desired end. I must also dissuade from any idea that the acquiring of foreign languages is either feasible or effective; the time spent on these is usually so much stolen from far more valuable occupation, and has little results of any sort. Let such instruction be limited to a relatively small number who will

really master the language for definite practical ends in their special career; some of them, of course, to serve as medium of sympathetic communication.

There is no single need of education greater than the enlightenment of all the youth in the elementary truths and concepts of those branches of human thought known commonly as economics, sociology and politics. These constitute what may well be called the new humanism; they dominate the thought and profoundly affect the action of to-day. The minds and hearts of boys and girls and still more of the youth of both sexes respond to these ideas and grasp them eagerly and effectively. Every young citizen should be introduced to the best clear scientific truth concerning money, labor and capital, human welfare, the actual practice as well as the dominant principles of government. Most particularly do we in America need to rescue the word politics from its present low estate, and make it clear that politics is exactly the business of everybody, from which no one may be excused, but which rather may properly claim the services of the most talented and powerful members of the nation, and the devotion of all.

By such means as these, and many others, we may pursue our great ends; seek ever to raise our youth from the narrowness of selfish aims, and the poverty of materialism, to the richness of human relations and the nobility of idealism; to foster his sense of the beauty of his own land and his own people, and at the same time of the common humanity which transcends language and customs and complexion, knowing always that the aims of the nation and the great impulses of world order can be realized only if and when the prevailing majority of the people have themselves attained the necessary qualities of intelligence and heart.

## JAPAN AND THE INTERNATIONAL SPIRIT

DR. T. HARADA.

I am going to give a few remarks on the subject so well presented by Dr. Sisson. What I am going to say is from the Japanese standpoint. Education in Japan, as far as its moral instruction is concerned, has been based on the so-called Imperial Rescript, which was proclaimed in 1890. Let me read a few sentences from that rescript.

"Ye, our subjects, be filial to your parents, affectionate to your brothers and sisters, as husbands and wives harmonious, as friends, true, bear yourself in modesty and moderation, extend your benevolence to all, pursue learning and cultivate arts, and thereby develop intellectual faculties, and perfect moral powers; furthermore, advance public good and promote the common interests; always respect the constitution, and observe the laws; should emergency arise, offer yourselves courageously to the state; and thus guard and maintain the prosperity of our Imperial Throne."

It goes on to say: "the Way here set forth is indeed the teaching bequeathed by our imperial ancestors, infallible for all ages and true in all places."

Now you may say that in this rescript there is no mention made of the international spirit, nor anything of aspirations beyond national citizenship, except perhaps the sentence, "extend your benevolence to all." But I wish to call your attention to the fact that in the latter part of this rescript the appeal is made to the so-called "way," sometimes called the "way of heaven and earth." The way is infallible for all ages and true in all places. And that shows, I believe, that no moral precept is sufficient without appealing to something superior and more fundamental.



Further, it should be observed, that long before this rescript was proclaimed, as early as fifty odd years ago, in the beginning of the new era, one of the Imperial proclamations advised the people as follows:

"Knowledge and learning of all the world should be studied and thus the foundation of the Imperial Polity will be greatly strengthened."

### **Japan Needs International Spirit.**

Now this spirit of inquiry and study of the conditions of things has encouraged beyond measure the students of Japan to learn things, European and American, with admiration and respect. I believe I am not saying too much when I say that as a whole the students in Japan learn much more about things European and American than the students of America learn of the things Japanese, or Chinese. But after saying all this, I will, and I fully admit, that Japan needs more of the international spirit and the super-national, if I may speak so, not only in politics, but especially in education. And this fact is being gradually recognized by the leaders in Japan. No pure national education is sufficient for the use of the present day in Japan as in any other country. (Applause.)

But may I say on the other hand, that America also needs more of the same spirit? (Applause.) I have great admiration for Americanism, and I believe in one hundred per cent Americans, but what I believe in is not the Americanism of the Hearst type, but that of Washington and Lincoln, which is broad enough, I believe, to include internationalism as well as nationalism. (Applause.)

### **The Fundamentals of Education Alike.**

I wish to say that so far as the fundamental principles of education are concerned, there is not much difference in

the different countries. The fundamentals are the same; the applications are different. For in spite of the apparent contradictions and variations, all mankind is concordant in the essentials and fundamentals of moral conceptions. I may say that all people, both of the east and west, when you come to the fundamental point of moral ideas, do not differ from one another. And those fundamentals should be emphasized in the teaching of children in all countries.

Let me give a few of those ideas. The first, the idea of the "way," as it was said in the Japanese rescript, the "way," meaning the same as "principle" or "truth," which is infallible and true for all ages. The knowledge of such an idea should be emphasized more than at present.

Secondly, the love of another. That may be named benevolence, or philanthropy, or by some other term, but when you come to the fundamental idea it is nearly the same. Love of one another, love of man as a man should be greatly emphasized, more than at present, it seems to me.

Thirdly, the spirit of loyalty, or service, which is the foundation of the social order. The idea of service is emphasized a great deal in America. From the Japanese standpoint it may be called the spirit of loyalty, the spirit of loyalty to the state and to fellow-men. That spirit of service must be more emphatically inculcated in our education.

### **Too Much Emphasis on Differences.**

Oftentimes too much emphasis has been put on the differences between the east and the west. I know there are differences, there are different characteristics of the east and the west, but the fundamental ideas of the people as moral beings, they are not different at all. They are the same men and the same women, and there is no difference whatever. And in spite of the differences,

the east and the west are coming nearer to each other, and these fundamental ideas are becoming the common property of all mankind.

Before concluding may I add a few words? First, as Miss Cavel said in her famous saying, "Something more than patriotism is needed." Patriotism is all right, but it is not enough for human beings, as real human beings.

Secondly, the brotherhood of all mankind is the idea that should be more emphatically taught. I don't mean, in saying this, that all racial discrimination and differences could be put off at once. What I want to say is that no man liveth for self alone, so no nation stands for itself. As Dr. Sisson has so well put it, that great truth should be emphasized. When Colonel Harvey said in his London speech, that America fought for America alone, I think he told only half the truth. (Applause).

When we fight for our own nation, we are fighting for the world at the same time. Because as H. G. Wells put it so well, "There can be no peace now, we realize, but a common peace in all the world, no prosperity but a general prosperity." (Applause).

### THE FUNDAMENTAL BASIS OF INTERNATIONAL PEACE POLITY

PROF. ISOO ABE

No problem is more important and pressing than that of international peace at present. The fact that the great naval powers in the world readily accepted the invitation sent them by President Harding to discuss the question of naval limitation, shows plainly how naval competition has been unbearable to them. But even pacifists would entertain some doubt about the success of the conference called by President Harding at this time, because international disarmament, at least naval

limitation, according to their opinion, could be brought out only when the international relations, both material and spiritual, shall be readjusted. We earnestly desire that the conference for naval limitation would bring some good results, but even if it fails in carrying out its object we should have no reason to be disappointed, because it would give us further chance to search for a deeper cause that prevents the nations from disarming themselves.

#### Chief Cause of Trouble

There may be mentioned several causes for the international troubles now going on, but I believe there is one great cause which is dominating all others. I mean the international economic relations. In olden times we might have had many international relations which were simply political, but what modern international troubles are there which we could not directly or indirectly trace to the economic dispute? If economic interests could be entirely eliminated, we can see no reason why America and Japan should, as now, have to take a rather unpleasant attitude toward each other concerning China and Siberia. "Trade follows the flag" is a dogma universally believed today. Thereby the competition for naval supremacy between America and Great Britain is much stimulated. Whatever we may say about the immediate cause of the European war, we can not doubt that the economic necessity of the German people to expand their foreign market was at its bottom. If, therefore, economic imperialism could only be abolished, universal disarmament would follow as a natural consequence. At present economic imperialism is causing much trouble in international relations in two ways: first, foreign trade; second, investment of capital in foreign lands.

The growth of foreign trade in the past two decades is something marvel-

ous and the nations of the world have got an idea that the easiest and quickest way of making their own country prosperous is to increase the amount of their exports. But to put too much importance into foreign trade means the expansion of the foreign market, which necessarily leads to competition, dispute and enmity of the rival nations. Every nation is always watching for a chance to expand her own territory or to put some weaker country under her protection simply because she may thus obtain an additional market for her goods. Foreign trade is now trespassing upon its reasonable limit by artificially creating foreign demands even at the expense of domestic trade. Demand comes first, then supply follows. This must be the natural economic order. But this law is often reversed in our industrial system. Those who supply goods must sell them whether they meet the demand of buyers or not. If there is not much demand for them, the sellers must artificially create or at least stimulate demand by other means. Hence the expensive advertisements—posters, sign boards, show windows, illuminations and what not. Worst of all, buyers are compelled to bear all these expenses. But the waste incurred in this way in our domestic trade does not bring us much harm, because a terrible collision has never arisen from this sort of competition. The case is quite different, however, with foreign trade which has been a constant source of international misunderstandings and disputes for the past two decades.

### **Foreign Trade Should Be Controlled**

Of course we cannot abolish foreign trade entirely, but it is extremely important for us to put it under our control to a certain extent. Let me make the following suggestions:

(1) Let each nation try hereafter to

produce more for domestic use and produce only those goods for the foreign market which other countries can not produce to best advantage.

(2) All foreign trade should be carried on by government, not by individuals.

(3) In order that each nation might not sell more than other nations really demand, a commercial league of nations should be organized, by which the annual export and import of the nations, the amount and price of products should be so regulated as to avoid such unnecessary competition as we have today.

These propositions may look quite impracticable, but I do not see how the goal of universal disarmament can be reached without a proper control of foreign trade.

If there is something which is giving more harm to international relations than anything else, it is, I think, the investment of capital in foreign lands. As long as the surplus capital of one country is invested in another country in form of loan or bond, there is no harm at all. But when it is invested in foreign enterprises with the condition that the investor shall share the profit therefrom, the situation becomes very complex. Capital goes where it can get the highest interest just as water flows to the lower level. That is the reason why capital goes abroad even when it is badly needed at home. None would compete in loaning money with reasonable interest to foreign countries, but there is always a keen competition for investment in foreign enterprises with the purpose of gaining profit. It is not only the incoming of immigrants that causes much international trouble as we see it in California, but to the same extent, perhaps to a greater extent, the flowing of capital into the foreign land stimulates international dispute and enmity.



What is the cause of international rivalry in China and Siberia at the present time? It is nothing but the collision of economic interests represented by the capital of the different nations investing there. It is an almost daily occurrence to see the great powers trying to get some permanent control over certain portions of China. They call it their "sphere of influence." What an audacious action it is! If they really wish to help China in developing her industry from a true benevolent motive, why do they not provide her sufficient capital at a reasonable rate of interest? Sometimes they say that the Chinese people would never be able to utilize their immense natural resources unless they were helped by foreign enterprise. Well, if the Chinese do not know how to exploit their natural resources today, let us wait until the next generation is well prepared for the task. No nation has any right to commit robbery under a pretence of helping others.

But export of capital as well as foreign trade has always been looked upon as the most important source of national prosperity, and consequently often identified with patriotism. It is no wonder, therefore, that wholesale robbery is widely committed under the mask of nationalism or patriotism.

If the nations of the world could come to an agreement that no capital should be invested in countries industrially undeveloped and that all vested interest should be transferred to them with proper compensation, they would be able to approach the question of universal disarmament. Then Japan should not only give up her control in Shantung and Liaotung peninsula, but also transfer the South Manchuria Railway to China if proper recompense be given therefor. Great Britain, France and America would be expected of course to take the same policy. Con-

sequently China then would cease to be an arena for the greater powers.

### **Overflowing Population a Menace**

But in order to maintain a permanent peace it is necessary not only to stop the export of capital but also of man—namely, the immigrant. An overflowing population is as great a menace to the peace of the world as overflowing capital. Each nation must take care to adjust the size of her population to her means of subsistence.

Unfortunately, increase of population has been considered as an index of the national strength, and consequently a colonial policy is looked upon as an important problem for a growing nation. But as almost every acre of land on the earth is now mapped out for each nation, no immigrants can enter into another dominion without much difficulty. As long as the right of ownership is established, any nation can refuse immigrants' entrance into her own country however large a stretch of uninhabited land she may possess, just as a wealthy man in a large city may close the gates of his large estate against the slum people. The nation which suffers from over-population can no longer depend on the generosity of a less populated country. She must so control her own population that every one may lead a decent and happy life within her own boundary. This is a vital problem that concerns not only China and Japan, but even America and Australasia who will sooner or later confront this difficulty.

### **False Indexes of National Superiority**

Therefore I want to propose to this Pan-Pacific Educational Conference the obligation of finding some means by which the twenty-two nations represented here, comprising nearly two-thirds of the world's population, may be urged to revolutionize their principle

of education so that their young men may not be misled into thinking the increase of population and export of capital an index of national superiority. It is high time for all the nations of the world to give up the old traditional idea of identifying economic imperialism with patriotism, and teach their young men how to bring forth international peace by not trespassing upon the boundary lines of other nations, whether economically or politically.

I believe it is the duty of this conference to do something on this line.

### EDUCATION AND NATIONAL POLITY

DR. M. ANESAKI

We have heard interesting and inspiring remarks from our colleagues. I am not going to have any discussion, not to speak of controversy or debate, but there is just one point to which I want to call your attention. It is to the meaning of the word "international." Anything which pertains to the nations, various nations, is international, to be sure, and today we speak of internationalism, or the international mind, perhaps, almost always, in its good meaning. But I doubt whether there be more than one kind of internationalism, as our colleague, Mr. Wei, has said, when he says that the militarists, as he thinks, in China and Japan, are working together. I don't know. I do neither endorse the point, nor controvert it, because I suppose there are certain points to be qualified.

In any event, militarists, whether in Japan, or Russia, or anywhere else, who have sympathy among themselves, and are working for a certain cause, a certain common cause or common interest may be said to be working together. Just so with capitalists who are doing similar things in

various nations, or similarly, laborers or labor unions, superceding and over-stepping national boundaries, always work together for a certain cause or interest. So too we here, men of science, or men of education, are assembled to work together in co-operation; so too, in this way, militarists or capitalists or labor, or men of science, or men of education, can have a certain kind of international mind, and work according to their respective standards and interests. The question pertaining to the problem we were discussing in connection with the relationship between national and international principles in education is not simply whether to encourage the international mind of whatever sort it be, in contrast to the national mind, but to determine what kind of nationalism, what kind of international mind is to be encouraged in education. We men and women in education have to consider what is the real content, the real meaning of national and international minds.

#### Kinds of Internationalism.

Now to be brief, as it occurs to my mind, there are various kinds of international minds. I might classify them into two kinds, (1) international or national minds which work for domination, as pointed out by Dr. Sisson and others, and (2) those which seek co-operation. I think herein lies the cardinal point in our problem, where men and women or nations or parties may work together. When they work together for domination, whether it be national or international in appearance, it is not the international mind in a true sense, or in a moral sense; it is simply the will to dominate expressed and embodied in the individual groups or parties or nations.

On the other hand, the mind for co-operation, real harmonious co-operation which mutually satisfies in the essen-

tial points, is the mind which co-operates.

### **Ideal of Loyalty and Service.**

Dr. Harada has put forth an essential connection existing between the Japanese and Chinese, the ideal of loyalty and the modern idea of service. I might add this, every ideal of loyalty, whether to a person or to a community or to a cause, that is, service to a person or to a group, or to a community or to a cause, has been called, by Buddhists, "dedication"; dedication of one's own merits and achievements for the cause of others, mutual dedication, which translated into Christian terms, is, "sacrifice of self for others." That is the "Way" of the Cross, as well as the "Way" of Life and Truth, as we call it in Oriental religion. Now this you call "service," and it is the spirit of co-operation. That spirit may be carried out or embodied in the relationship between persons, between groups, between parties, between nations. This is the real principle of moral life, the moral element, or the moral factor of human life, whether national, or communal or international.

I have been perhaps a little too lengthy in bringing out my ideas on "sacrifice" or "dedication," but what I have wished to state is that the distinction, the mere distinction of "national" and "international" is not adequate. We must, on the other hand, distinguish between the two cardinal differences, the attitude of human life and human will, as pointed out by Dr. Sisson, the will to dominate and the will to co-operate. This is the cardinal distinction in our problem which I wish to call your attention to, and to ask your opinion about. (Applause.)

DR. JORDAN: I think that in our discussion of international relations we often overlook the difference that Dr.

Anesaki has pointed out. Almost everything that our newspapers print from other countries of an international character has some relation to the dominant quality. We have printed every mean thing we have heard said in England, in France, or in Japan, or in Germany, we have overlooked the fact that there is a great body of internationally-minded men in all of those countries, and I think that one of the greatest mistakes made in our politics that we have never tried to join hands with those men of democratic national principles that are in the countries with which we have been fighting. There are men in Germany who will have a very great effect on the future of the world, perhaps they can do more for the future of the world in those countries with which we have been fighting than any of the rest of us in the other countries combined. (Applause.)

### **CHINA'S PROBLEM IN RELATION TO NATIONAL POLITY**

DR. SIDNEY K. WEI

Following the example of Professor Harada, I would present to you the problem as we have it in China in relation to our national policy and our international problems.

I think the issue is between culture and internationalistic education. I don't know how many of you have studied the ancient system of education in China, which was largely cultural. That is to say, we emphasized in training the human mind, we emphasized in the classics, mathematics and literature, a tradition that was similar to the traditions that you had in the west. But since the political reform in China, we realize more and more the need of nationalistic education. What do I mean by nationalistic education? It is the emphasis on training our citizens to



meet our national needs, training for citizenship.

Now I know that in America you have the same tendency, you have what you call the social theory of education. It has been variously put by your eminent educators. Some say that education is for the training of socialized individuals. So you see on the one hand you have cultural education, on the other hand you have nationalistic education.

### Old and New Education Contrasted

During the Manchu dynasty the aim of education as declared by the Imperial edict, was the training for loyalty to the emperor, devotion to public welfare, reverence for Confucius, admiration of the martial spirit and respect for industrial pursuits. You can see at once that aim of education was for the maintenance and safety of the old dynasty. The first thing to be put was loyalty to the emperor, then devotion to the public welfare.

I am very glad to tell you since the Republic we have entirely reversed our aims in education. The aim of Chinese education as set forth by Dr. Tsai Yuan Bei when he was minister of education, was the development of the morals and intellectual character, supplemented by physical culture, practical training and esthetic appreciation. The aim of education, and I think most of you will agree, as to an ideal education, is the development of the moral and intellectual character supplemented by practical training and physical culture and esthetic appreciation.

### Difficulties in Receiving Democratic Education

But in China we have had difficulties in trying to put through our aims. Because in recent years we have had constant political troubles. I would not

take time to explain to you our political troubles, because that would take at least an hour. However, I want to point out to you that our object is to develop the moral and intellectual character, but at the same time not all the people in China agree that we shall have that kind of aim. The old imperialists, and militarists, will not tolerate such an education. But the educators would not follow them. So we are in China on the one hand fighting against those imperialists who are trying to put the old education through. Now you must remember that the duration of the Chinese republic has been very short. We have thus far only ten years of existence. Now in that ten years, I may tell you in passing, that of the ten years, about eight years of our republic administration were controlled by the old imperialists and monarchists, we have had just two years for those democratic leaders working in China. You can imagine our task in trying to bring about democratic education in China.

Then in the second place, we have great needs for vocational education. The idea of training the moral and intellectual character seems too idealistic. Some say we ought to train our citizens to be good engineers, good politicians etc. Why talk about the development of intellectual and moral character in such general terms. Now you see we have another problem in China, and that is the problem of those men who were putting too much emphasis on practical education against those who would have democratic ideals supreme in education.

Then we have another problem, which was more serious than our international problem. Now I want to be realistic in my explanation, so that I don't want just to say in a diplomatic way as to our relation to Japan and America and to the other countries.

### Relations to Japan.

I first want to correct the impression that some of you may have about Japan. Some of you may say of Japan that they are all military people, whereas that is not the case. Before I tell you about the military party in Japan, I want you people to have the impression that there is a group of Japanese who are quite liberal, who are quite in sympathy with the Chinese, who are quite in sympathy with America, but unfortunately the liberal party in Japan is not strong, because if you are familiar with Japan, Japan has been built up by the hands of the imperialists, militarists, so that the liberal men have had very little chance to work out their own problem.

The problem in China has been that one military party in China working with some of the militarists in Japan try to control Chinese politics. They become friends, they discuss their own problems, they support their own aims. So you see in China we have one international problem. The militarists in China and the militarists in Japan work together against the democratic leaders in China. The present struggle in China is not a struggle between the south and the north; it is a struggle between the militarists on the one hand supported by a political clique in Japan as against the democratic leaders in China.

Those in the main are our educational problems in relation to our national and international polity. If I may be permitted, I will give you a few suggestions as to how the problems in China may be solved. I hope at this conference we have some time to devote to the discussion of the problems in China and Japan in relation to America, because that seems to me to be the issue of today — China and Japan in relation to America.

Our problem in China has been in relation to our control of education. How

those educational leaders, how the democratic leaders can overcome the influence of the old monarchists and imperialists in China. In the last three years we have done this quite successfully in some respects. I am sure you are familiar with the student movement in China. That student movement was the attempt of the educational democratic leaders to control our national politics, and, as you know, because of the effort of the students and the professors in the national university of Peking, some of their students and teachers in other parts of China have combined in an united effort that actually drove out the traitors of China, so-called. That was the militarists working together with Japan to perpetuate their imperialistic aims, and if you are familiar with the student movement in China, you know that we did it very successfully, at least in that matter. But our problems are still coming up, because the militarists and imperialists in both of those countries will not give up until the democratic forces are much stronger.

In China we are trying to work out this problem as to how the educationalists and democratic leaders may exercise a tremendous influence in politics and in our national life. I am expecting that the Japanese liberal leaders will do the same thing; they are beginning to do so I have talked to many of them, and they are beginning to give us their support. And I think in all countries, in America, more emphasis should be put on educational ideals that they may work together with national politics. More must be done in China, and more must be done in America, and I think some of our American friends are too self-confident in regard to the question of the democratic ideals working together with our educational ideals.

Another suggestion is that in an international community like the Hawaiian

islands, there is a good opportunity to see that democratic education shall hold sway. You know that you have the problem of the foreign schools in the Hawaiian Islands. Since I have been here I have tried to get information, I have been trying to be a student of your problem here, and I think this problem is good democratic education as against the other systems of education in these Islands. That problem has been misunderstood, I think it has been very unfortunate that the problem in this Territory has been the problem of the foreign schools. I think emphasis ought to be put in the content of your text books, no matter whether in English, Chinese, Japanese, Portuguese or in Spanish, it is democratic ideals, democratic education, that should receive first attention. It is not so much whether so many hours of foreign language are taught in foreign schools. So I hope that in these Islands it will be possible under our American leadership to have democratic ideals support these mediums of education.

#### **Need of An International Language.**

Another suggestion that I have in mind: Is the question of an international language. I know our delegate, Dr. Tsai, is very much disappointed—because he knows French and German, but not English, and because of this handicap he cannot talk to you, to many of you people, but that gives you an idea of the language prob-

lem from an international standpoint. No matter how many languages you know you have this difficulty sooner or later. So that I think there is need of an international language. Some of you may say that English language ought to be the ideal one because so many study the language. For some time I had the same opinion, but I discovered more and more that the English language is a very difficult language, and I know of some professors in China who have spent years studying it and yet it is difficult for them to speak it. It is too difficult a task. So I think we must have a simpler international language. And you have heard about many different proposals, and it seems to me that the Esperanto language is the best for international purposes. It is really an international language, true to its name, because it is made up of different languages, all the good points of the different languages being included in Esperanto. So I would propose to this Conference that we would at least discuss the problem of an international language.

I hope that I have presented to you first all the problems in China, and the suggestions that I have in mind, and it is my sincere hope that this Conference will actually plan out some definite things to be done so that when the Chinese delegates go back to China they can tell them what to do to bring about international peace. (Applause.)



## 4. INTERPRETATIVE DESCRIPTIONS OF SYSTEMS OF EDUCATION IN PACIFIC COUNTRIES

### EDUCATION IN AUSTRALIA

REV. WILLIAM A. TATE.

I have been asked in the absence of a regular and official delegation, to speak a few words concerning education in Australia and its relation to the problems of this conference.

Throughout Australia primary education is compulsory and free of charge. Education however, is left to the States and is not a Federal matter. In Australia the State not only controls but completely supports the system of public instruction. Liberal provision is made for scholarships and bursaries to the High Schools and Universities.

#### New Features.

Among the important features that have been introduced especially into New South Wales and Victoria are manual training schools, medical inspection and a travelling hospital with travelling ophthalmic and dental clinics for the rural and sparsely settled districts. In such districts three kinds of schools are provided for (1) Provisional Schools in which the attendance does not go below 10 or 12 children (2) Half-time schools for those districts where the pupils number less than 10 or 12 and where the teacher goes alternate days. (3) In those districts where the children are scattered far the teacher goes from house to house. In Queensland there are also what are called Saturday schools in which several hours of instruction are given on that day by teachers from some nearby town.

In addition to these methods of carrying education into the rural districts, there is what is known as the "Travel-

ling School." A van is provided in which the teacher travels, taking with him a tent to be used for himself and one for a school, and provided with a supply of text books and equipment suited for primary grades. Much attention has been given in recent years to kindergarten training and methods.

Another tendency has been the centralizing of schools. In some states sums of money are granted to parents whose homes are over three miles from the nearest schools to pay the expenses of transportation for their children.

Passing from the elementary grades there is at present a widespread demand for Junior and Senior High Schools. Junior Technical High Schools are established apart from the regular high schools in Victoria and the Department of Public Instruction grants scholarships to approved pupils. In New South Wales arrangements were made in 1917 for the teaching of Japanese in selected high schools and in 1918 classes in two such schools were held.

In Australia we have a number of evening schools which are intended to help the working boy improve his general education and to add to his knowledge. There is at present some talk of making attendance at these schools compulsory for certain children.

#### Recommendations for Future.

Arising out of an educational conference held in May, 1916, some interesting recommendations were made along the following lines:

(1) That certain "general principles should govern the preparation of reports in order to insure uniformity so

far as the compilation and presentation of statistics is concerned."

(2) That the school age limit be raised from 14 to 16.

(3) That schools for defectives be provided when necessary.

(4) That other special school experiments are now being made in types of industrial and secondary instruction and that opportunity should therefore be given an interchange of experiences.

(5) Sex Hygiene. The conference was opposed to the teaching of sex hygiene in the schools, but suggested that a pamphlet be prepared setting forth the duties of parents in the matter.

It will be seen that under the present system of education in Australia deserving boys and girls may win scholarships all the way from the elementary school to the university and for instruction all forms of vocation and professional training.

### A Spiritual Renaissance.

We have talked much and wisely about our tasks and responsibilities and that is only natural for men of reputation of experience. But as a young man I feel we need also to talk about something else. We need to emphasize to the utmost our assets and our opportunities. Anyone who has travelled recently cannot help being made aware of the fact, as Dr. Bunker reminded us, that we are at the beginning of a spiritual renaissance. The tide is running with us and it is rising high in Australia. This new renaissance has for its function three things.

(1) The world is entering into a new estimate of human value. The average man, woman and child counts for much more now it seems to me, than in any other period in the history of the world. We are discovering as never before that men and women no matter how fortunately or unfortunately placed in life are still something better than sheep or

goats and that they who dare to regard them as such nourish a blind life within the brain. As Witter Binner says:

The people's day has dawned,  
a deeper sky  
Than any day that ever rose  
from sea

And more than any captain dared  
is won.

And this great light that opens  
carries high

Justice that none had dreamed,  
not even we

Who still are blind awhile, facing  
the sun.

(2) The peoples of the world are determined in spite of the diplomat and politician, that the foundations of the future shall be built not upon the art and science of war, but upon the art and science of peace. Because war is old and grey, that does not mean that it must always be. The temper of great peoples has been tried as by fire and they are ready to respond to the spirit and the calls of the new day, ready to see that the moral forces of the world shall be so organized as to make righteousness and justice the predominating and controlling forces of the world.

### Was a Spiritual Victory.

(3) In the third place, we have become possessed of a new spiritual consciousness. Whenever you find men and women talking deeply and earnestly about the matter they are saying that the war was a spiritual victory won not by human power but by divine might.

The braggart Bernhardt could tell us that political morality differs from individual morality because there is no power above the state. But never again in this generation will men get away with stuff like that. We know that there are powers above the state, we know that the spiritual resources of the universe, and the force of right are greater than any force of might.

A prominent statesman talking of the great problem of reconstruction remarked "What the world needs is an emperor." "An emperor," said one of his friends, "I thought that we were done with emperors and kings." But the statesman went on. "What the world needs is an emperor and his name is Jesus Christ."

Here then are three great assets. Let us take knowledge of them and as we go forth from this conference, you to your way and I to mine, preach the gospel of our moral and spiritual opportunity. For it is in the capacity that we cause of peace reconstruction, which is ourselves manifest for leadership in the the cause of education, and in the ability we display to look not only on our own things but also on the things of others that the objectives of this conference and the noble ideals of the Pan-Pacific Union shall find their realization.

### RUSSIA AND SIBERIA.

DR. C. F. REPPUN.

There is no marked difference between the educational system of Russia and that of any other continental European country. Elementary and intermediate schools lead into the universities and technical high schools. The difference between the latter two classes of schools lies in the teaching of the abstract sciences in the universities and of applied science in the technical schools.

#### Russia Lacks Schools.

There are only about ten universities and a similar number of technical schools in Russia today. Their standards are high, but there are not enough of them to be of benefit to the whole nation.

Parents themselves are still childlike and uneducated in Russia. Moreover, there is no law to make attendance at

school compulsory. The great weakness of the educational system of Russia lies in the lack of education for the child. The foundation of every education is the home and the preparatory or elementary school. The large majority of the people of Russia do not derive any educational benefit from their homes. Duty is not impressed upon them. Kindergartens do not exist. The teaching element in the villages, and that is where the majority of the population lives, is deficient in quantity and quality. At the best they are only teachers and not educators. The law of the transformation of energy has not reached their souls. The sense of duty, an essential requirement, is lacking.

#### The Russian Community Organization.

An interesting organization of the Russian people is the *Zemstro*. The idea back of this gathering of groups can be traced to a peculiarity in the character of the Slav. Although individualistic in the matter of expressing their ideas, these people have always had a tendency to flock together in co-operative groups.

Their simple community relations were governed by the so-called *Vetche*, or assembly of all male adults. This *Vetche* exists now in every Russian village. It is called *Skhod* from *Skhodity*, that is, "coming together." This village council, formerly with considerable political power is now concerned almost exclusively with questions purely local in character such as the division of pasture land every spring, etc.

In 1917, however, these village councils were confirmed by the temporary government as the political unit, the political cornerstone, which it unofficially always was. Under mediaeval and modern absolutic rulers these village councils had lost all their powers and only questions of purely local character were submitted. The right of free assembly



to discuss politics or civics was one of the principal demands presented to the monarchical government. It is to a great extent due to the fact that everybody takes an interest in community work and loves to gather and talk over community affairs, that politics are so interwoven with the social life of the people.

Out of this civic cooperative inclination of the Russians the Zemstro organization emerged. It is entirely democratic, entirely for the benefit of the people, entirely progressive, even socialistic in the best sense of the term. During the Great War the all Russ-Zemstro Union and the all Russ-Town Union did wonderful work in spite of continual friction, petty jealousies and inefficiency among the working staff.

#### **Later History of the Zemstro.**

In 1917, after the overthrow of the monarchy, the president of the all Russ-Zemstro Union was made prime minister. The plan was to use the existing Zemstro organizations, enlarged and with new power, as the cornerstone of the future reorganization of the Empire. The village assembly became the political and administrative unit as well as the legislative organ for local affairs.

It involved decentralization of authority. The elections were held on a broader basis. Everybody over 25 years, male and female, of good standing, had to take part. The decisions of the assemblies were submitted to an appointed government official who, being politically educated, was expected to watch over and guide judiciously the actions of the mass of uneducated country people. This was intended only as a temporary measure to control the overflowing energy of the people until they had gained some political experience. But the liberated serfs recognized no boundaries and in their tendency to expansion they overflowed the

banks and swept everything away to their own suffering and sorrow. The crude force, not transformed and not restricted, destroyed its own self.

### **EDUCATION IN CHINA.**

DR. SIDNEY K. WEI.

The Chinese delegation will have some papers to be published in the proceedings of this convention, so that I have only to speak to you very briefly this afternoon on the educational system in China. The first thing I wish to impress upon you is that modern education is rather a recent achievement in China, and the second thing is the immensity of our problem. Imagine the education of four hundred million people covering a territory of more than four million square miles! I shall begin with our elementary education. In China the kindergartens take our children from three years old up to six years of age, and then we have lower primary schools in China which covers a period of four years. These four years are compulsory for all the children of China; although we have not been able to carry out this idea in all parts of China, we have been able to do so in the more advanced parts of China, however.

#### **The Primary Schools.**

Then come the higher primary schools which cover a period of three years. The higher primary schools are open to all the students who can attend, but they are not compulsory. According to the statistics of 1918 we have 119,000 lower primary schools, and we have 7,862 higher primary schools. Then after the higher primary schools students may go to the vocational schools of class A, which covers a period of three years. I ought to say that after the lower primary schools students may go to industrial schools of class B.

That is to say, after going to lower primary schools they can then go to the vocational schools, if they have no means of getting an education. We therefore have two kinds of vocation schools. Class B schools are for the graduates of the lower primary schools and the class A schools are for the graduates of the higher primary schools.

### **Middle School System.**

Then comes the middle school system. Our period of training covers four years of middle school. If the students don't wish to go to middle schools they can go to the normal schools. We have normal schools for training teachers for our primary schools. In the normal schools there is one year of preparatory work. After that the students must spend four years in the normal schools before they can get a teacher's certificate. After that students may go into the Universities or professional schools or the higher normal schools. You see we have three schools for the middle school graduates to go into. First, the University. In order to go into the Universities in China the students must have two years of preparatory course. Our problem is very peculiar. We must have two years of preparatory training in order to allow the students to be more proficient in foreign languages, as most of the text books are in English or other foreign languages. The same thing is true of the universities and colleges of Japan as I understand.

In case the students do not want to enter the universities they can either enter the professional schools or the higher normal college. There is one year of preparatory course and after one year the students must spend three years for the upper course or the higher normal college. In case the students wish to enter the professional schools there is also one year of preparatory

course, and the period of training varies from three to four years, according to the courses. If, for instance, the students wish to take medicine, it will require four years.

### **System of Higher Education**

Our system of higher education is very peculiar as you may have noticed. That is to say, we have the university course and the professional course and also the higher normal courses, so that the students who may want to take some other lines of education can go to many different schools. Our university curriculum is very similar to the Continental system, that is to say, we don't allow all the schools of higher education to be called universities, as you may do. In order to be a university it must have several faculties, the faculty of science, of arts, of medicine and some other faculties, so that our plan is different somewhat from the plan you have in the United States.

I will give you some statistics. According to the report of 1918 we have 477 technical schools. That means including all those industrial schools of class A and class B. I was going to look for the number of colleges and universities in China, but I find there is no total number that I can give you. We have six universities in China. That means those large universities in China, and there are a number of other colleges.

This is only a very brief report of the educational system in China, and, as I said at the beginning of my report, there will be publications published in the proceedings.

### **Social Education.**

I may say in China we are also making the effort of trying to educate the masses of the people,—what we call in China "Social Education" or "Community Education." One interesting fact

is that in Canton we have a "People's University," a university very similar to that of which Dr. Jackson spoke this morning. In that university we have all the professors of the higher institutions of Canton who give lectures in the evenings, and the university is open in the summer and in the spring for the benefit of those who want to get a higher education, but who can't afford to do so by going through a regular four years course in our universities; and we have lecture courses in China for the purpose of those who wish to learn about a democratic government, also circulating libraries. All these agencies are new in China, but will give you an idea of what China is trying to do for the education of the masses. I shall be very glad to entertain any questions.

#### Discussion.

A DELEGATE: Do the women attend the higher schools in China? What schools do girls and women attend in China?

DR. WEI: I may answer this question by saying we have separate normal schools for the boys and girls, and recently a movement has sprung up for a co-educational system in China. Canton is the first place to start a co-educational system. In our college we have thirty girl students. In the normal college we have about twenty. In addition to that we have a separate normal school for girls in Canton, and in our National University in Peking girls are admitted, and in other universities, but as you know, women's education in the past in China has not had much progress, but we are opening up opportunities for them in China.

A DELEGATE: When a student starts in Canton at three years of age, how old will he be when he is graduated in medicine or one of the sciences?

DR. WEI: He will be 23 years old,

and if he wants to get more education he can do research work. We have graduate schools for those who wish more work.

A DELEGATE: Is the phonetic alphabet being taught in the schools in China generally?

DR. WEI: Yes, we have a new phonetic alphabet, as I suppose you have heard. Our language being so difficult, we have to get a new phonetic alphabet. We have probably a more scientific system than you. We have one symbol representing one sound. In the new phonetic system we have at present 39 letters, and in combination we can represent all the Chinese sounds in our language. That means we are trying to teach only one language in China. As you know we have many dialects in China, but we are trying to teach only the Mandarin. The time is too limited for me to go into that in detail.

A DELEGATE: Is adequate provision made for primary education in China,—that is for the first four years—are there schools enough for the children?

DR. WEI: No, we haven't all the children in our schools, for we have forty million children of the school age in China. That is a tremendous task, and we can't hope to provide schools for them in less than ten years' time. We haven't schools for all children in China, but those we have are of very good standing.

A DELEGATE: What proportion of those children are actually in school in China?

DR. WEI: I will give you the statistics and you can figure it on that basis. We have the total number of forty million children, and we have 3,513,313 in the lower primary schools.

A DELEGATE: Something like one-tenth?

DR. WEI: Yes, one-tenth.



A DELEGATE: One more question. Has as good provision been made for the girls in China as for the boys?

DR. WEI: All the boys and girls go together to the primary schools.

A DELEGATE: I supposed that, but above that grade?

DR. WEI: Above that grade we have the higher primary schools, and we also admit boys and girls to these, but above that we have separate schools, a middle school for girls, and a middle school for boys. As I say, we have tried to get co-educational schools, and Canton is the first to do this. It is more economical in getting teachers and so on.

A DELEGATE: Has it been accepted by the Government?

DR. WEI: Yes, the provincial government in Kwang-Tung is accepting that.

A DELEGATE: Are you doing practically the same thing for the girls as for the boys?

DR. WEI: Yes, there is no class distinction in modern China as between men and women.

## EDUCATION IN HAWAII

VAUGHAN MACCAUGHEY

Someone has spoken of Hawaii as "a little tugboat with all the internal workings of a great battleship." The simile is excellent. You, who have come recently from overseas, have already discovered, no doubt, that Hawaii is a highly organized community; highly organized along every line. It is impossible, in the few minutes at my disposal, to give you a complete picture of the highly complicated educational organization of this Territory.

During the past few days you have had an opportunity of becoming personally acquainted with certain phases of educational work here.

Glancing over the program, I noted the demonstration kindergarten; the

Bishop Museum; the University of Hawaii; the Nuuanu Young Men's Christian Association; that beautiful flag drill by the children of the Kailani public school; the drill of the Girl Scouts; the Territorial Summer School at the McKinley High School; the beautiful pageant presented by the Dramatic and Story Telling League; the Korean Christian Institute; the Children's Society Mission in their exhibit yesterday afternoon. All these are kaleidoscopic fragments, as it were, of a very rich diversified educational situation, an educational situation that goes far back into history, and which has many extremely interesting features.

### The Federal School Survey Report.

Furthermore, a detailed statement concerning the educational system of Hawaii is rendered more or less unnecessary by the remarkable document to which I have already made reference, a "Survey of Education in Hawaii."

Many of the sections of this epoch-making report are extremely interesting; there is a certain amount of statistical material, but other sections are as fascinating as the "Saturday Evening Post." This report covers our situation so thoroughly, describing the public schools, private schools, foreign language schools, high schools, and the University of Hawaii, that there is no occasion for elaborate statistics, or for any detailed statement. I therefore, shall confine myself, in the few minutes at my disposal, to a few items that I thought would be of particular interest to our overseas visitors.

### Education Among Primitive Hawaiians

I speak of this because it is overlooked in many accounts of our education. Those of you who have seen the wonderful collections at the Bishop Museum and who have seen the pageants, during the past few days, by the Hawaiian people, recognize that

these productions imply *educational content and technique*. The building of great outrigger canoes, for example; the creation of those priceless feathered garments, such as you see on the statue of Kamehameha standing yonder; the composition of the beautiful mele, chants and songs of the old Hawaiian literature all denote a genuine educational process. The education of the old-time Hawaiians, before the coming of the white man, was a *real education*. The ability to make the great trans-Pacific voyages between Tahiti, Samoa and Hawaii, in open canoes, using the winds, currents and stars as guides, showed a high order of intelligence, remarkable courage and heroic spirit.

In these days of modern industrialism in Hawaii, it is well for us to pause and reflect that the so-called "primitive Hawaiians" with their so-called "primitive agriculture" developed a food supply which supported a population of 300,000 people. Today, after seventy-five years of assisted immigration from all parts of the world and the assiduous applications of modern science, we have only a population of 290,000.

The old Hawaiian knew every fishing place along the reefs. He had names for all the fishes, all the trees and plants in Hawaii. The old Hawaiian gave a beautiful poetic name to every wind that blows. Every little wind from every direction has a charming name. The old Hawaiian named the different kinds of clouds. Our English seems poverty-stricken compared with the wealth of beautiful word-pictures in that old Hawaiian language. I cite these random examples because they represent a type of civilization, a type of education, which we must not brush aside, and we cannot afford to forget or lose.

### The Hawaiian People.

At no other time in history nor amongst any other people has popular education made more rapid progress than amongst the early Hawaiians after the coming of the missionaries. The rapidity with which they became literate, Christianized and "Americanized" is unparalleled and is a permanent tribute to the large innate intellectual, spiritual and civic capacities of the Hawaiian race. The splendid physique, kindly disposition, beautiful hospitality, and delightful, kindly disposition and the delightful psychic traits of the Hawaiian people constitute a genuine racial contribution of inestimable worth.

With the coming of foreigners from overseas, there developed a variety of private schools. The most notable of these schools is the Punahou School or Oahu College, which has a long and notable history. I hope that sometime during the program, President Griffiths, of Oahu College, might make some statement concerning the remarkable story of that old missionary institution. Since the founding of Punahou down to the present time many other schools of various kinds have been established. The Kamehameha School for Boys and Girls of Hawaiian ancestry; the Mid-Pacific Institute; the Hilo Boarding School; the Lahainaluna School; the schools of the Young Men's Christian Association, the Young Women's Christian Association, St. Louis College and so on. These private schools cannot be considered in the same category as commercial private schools in many other countries. These so-called "private" schools of Hawaii are really in the nature of semi-public institutions; not private in the sense of being operated for revenue.

Another category of schools are the foreign language schools. When the various peoples were brought into Ha-

waii from their own lands, it was most natural and reasonable that the parents should desire to bring up their children in their own language, so that the children might have some knowledge of the language, history, traditions, and customs of the homeland. There grew up in Hawaii, in a purely normal and spontaneous manner, a system of foreign language schools. These schools, although possessing many features of merit, have been much misunderstood, particularly during recent years. In early times, when foreign laborers first came to the Islands, to work on the plantations, the great majority had no idea of making Hawaii their permanent home. They came here to work for a few years, amass a comfortable sum of money, and then return to their homeland to spend the remainder of their existence. It is only within recent years that these peoples have decided to stay in Hawaii and make their homes here. We are now in this transitional condition. Of course, all transitional times are periods of stress, misunderstanding and difficulties. The language schools,—Japanese, Chinese, Korean, and others,—have been established in various parts of the Territory. Some are independent, others are under religious auspices. They teach the language of the parents and a limited amount of subject matter. These schools are now working in cooperation with the Department of Public Instruction.

I suppose one of the finest examples of friendly cooperation and mutual understanding that has been staged in any country was that which was staged in Hawaii a few months ago, when the Japanese teachers, (I speak of the Japanese, because they represent the larger group; the same thing is true of the other races), banded themselves together, many months before a certain law came into effect, under the leader-

ship of prominent men. These teachers prepared themselves for the new conditions. We look upon the language school situation in Hawaii with hope and optimism. We recognize there are difficulties. We recognize that all the problems are not yet solved. Through the fine cordial spirit of cooperation, we know that the problems will be solved as they present themselves.

### **Our Centralized Department.**

A few words concerning the work of the Department of Public Instruction. Our department is quite peculiar as compared with mainland States and other countries. As a result of the old feudal or patriarchal system, which was characteristic of the early days in Hawaii, the department is highly centralized. All public school teachers in this Territory are on one pay roll. They are all paid from one office. All appointments and promotions, and so forth, are handled by one office and by one board. The supervising principals for the various islands are all under one board, they all report to that board and are responsible to it. We have resident commissioners on the various islands, who represent the best local public opinion of that island, and who serve in a valuable advisory capacity. The department is much more highly centralized than is true of state departments of education on the mainland.

Under the Department are all public schools, including high schools, trade schools, Territorial Normal School, Territorial Summer School, and several other special schools. The Boys' and Girls' Industrial Schools are under a special board. The University of Hawaii has its own board of regents. The Department, by law, has supervision of all private schools, including all foreign language schools. The supervisory power is explicit, but is not exercised to



any very considerable degree, because we do not have an adequate supervisory staff. One of the next steps in the development of education in this Territory is an adequate supervisory staff, to cooperate with the private schools, including the language schools.

### **The Equalization of Educational Opportunity.**

I think I may safely say, there is no other part of the United States of America where public education is more democratically administered and distributed than in Hawaii. Hawaii can well be proud of her record in public education. Public schools are established in the remotest hamlets. All public schools are under one system. The teachers in the smallest and most remote school are on exactly the same certification and salary schedule as teachers in Honolulu. Women are paid on exactly the same scale as the men. There is no discrimination as to sex. The school year is of the same length, one hundred and ninety school days throughout the Territory. I make the statement without fear of contradiction, that Hawaii, U. S. A., holds the world's "batting average" in equality of educational opportunities.

The differences between the best public education in a city like Honolulu, for example, and the smallest country village, are very much less than they are in many parts of the mainland.

In Ayres' report on the index numbers of state school systems, Hawaii was ahead of thirty mainland states. Hawaii stands twenty-third in Ayres' list. Its public school system is recognized as being practically on a par with such great mainland commonwealths as Illinois and Nebraska.

Nowhere in the United States is the public school, as an Americanization agency, of greater significance or potentiality than in Hawaii.

Hawaii's leadership has been, in part, due to three factors: First, the early interest of the native Hawaiian people in education. Following the coming of the missionaries one of the first acts of the Hawaiian chiefs was to cooperate in the organization of schools. After the missionaries had established these schools, practically the entire adult population of these islands became literates. Second, these missionaries were college-bred men and women, New Englanders, with zeal for establishing "the little red school house." We have, maps in the Department showing the old school lots with the "meeting house" on one corner of the lot and the school house on the other corner. Third, all the peasant peoples who have come to Hawaii, (brought here for the sake of their brawn, brought to work in the cane fields), have desired education for their children. Although these were lowly peoples, "of the soil," "Proletarian," yet, in the breasts of those people has been a hunger for education. They have wanted their boys and girls to have a "better chance" than their parents. Can anyone gainsay that desire?

### **The Support of the Public Schools.**

Another point, not well understood, is the tax support of our public schools. There is no time now to discuss the details of our taxation system. Public education in this Territory is supported from general property taxes. The schools of the Territory are supported by the industries of Hawaii. In other words, the great plantations and other industries of this Territory, support the schools, although, as one of the leaders of the industry has stated, "the public schools do ruin plantation labor."

Hawaii's great basic industries pay the bills of public education in this Territory.

I wish I had thirty minutes to talk on this subject, instead of two minutes.

I wish to say as emphatically as I can, in big capital letters, that one of the most important features of an educational system is the kindergarten and primary division. This statement is not to disparage the university, or higher education. The latter field is important. We need the higher schools to train for leadership. We need the thorough training of those talented individuals who are capable of rising to positions of leadership and outstanding service. The great masses of people, however, around the Pacific will never get inside the doors of the university. The great masses will never enter the doors of the colleges, or even of the high schools. The plastic age, the impressionable age, is the kindergarten period. If we can reach the children during these years, we can make tremendous headway. It is our hope that, within the next few years, we may have a public kindergarten in every public school in this Territory.

America is just awakening to the tremendous significance to the kindergarten. It is not an accessory but a vital and necessary part of an adequate educational system.

#### **Domestic Science and Home-Making.**

America's educational system has been very largely a *man-made* affair. The population of this earth is about fifty per cent women. Our education must adapt itself for that fifty per cent. One of the great significant strides of education development in recent years is the recognition of the *women-subjects* in education. The girl should be trained in home-making, and in dress-making, and in cooking and sewing, and in civic affairs, and everything else that she is going to participate in. It is just as important for her to know something about trimming a pretty hat as in parsing irregular French verbs. It is important that she know something

about government. She ought to know something about practical civics so that when she goes to the polls she won't be fooled, as men have been fooled for so many years. We will not have arrived educationally until we give the women a full and adequate place in the educational program.

We have heard a good deal about peace during the past few days. I feel that in our civic life we need a good many of the military virtues. This is a fighting world. We must direct the military exuberance of youth, along constructive lines. Let us find a virile term for the "moral equivalent for war." The fighting spirit, the spirit to *do*, to conquer obstacles, to overcome difficulties, is the spirit that is used so splendidly in the Boy Scout movement. There is a certain type of soft, mushy pacifism that is obnoxious. I believe in pacifism with a fighting edge on it.

I have spoken of pacifism in education. Let us not forget that the people who have the *greatest stake* in peace and war are the *women of the Pacific*. Women are the ones whose homes are wrecked, whose children are destroyed, whose lives are blighted, broken down and ruined. It is the women who suffer most.

#### **Hawaii's Most Significant Crops Are Hawaii's Boys and Girls.**

In conclusion, I am a great believer in slogans. One of the first things I did when I became Superintendent of Public Instruction, was to invent a slogan. I am going to give it to you. You can use it all around the Pacific. We talk a great deal of our crops of Hawaii. Some people say that sugar is the greatest crop of Hawaii. Other people say the pineapple crop is more important, and that the pineapple crop will exceed sugar. Others say, "No,

you are both wrong, tourists are going to be the big crop in Hawaii. All we need to do is to bring the tourists down, and coax the dollars out of their pockets. 'This is our great crop.' The slogan we use in the Department of Public Instruction is, "HAWAII'S MOST SIGNIFICANT CROPS ARE HAWAII'S BOYS AND GIRLS." The boys and girls of the Pacific are the greatest assets of the Pacific world. One of the outstanding tasks of this Conference is that of making our world suitable for these boys and girls. All of our possessions, our knowledge and our ideals go to them as their heritage. There can be no finer or nobler task than this labor of world improvement for the sake of the happy and smiling children of the Pacific.

### SCHOOL TRAINING IN JAPAN

JUNJI NAGAYA.

I have the honor of bringing before you the subject of school training in Japan proper, excluding Korea, Formosa, and Saghalien, the scholastic system of which does not come under the administration of the Japanese Department of Education.

Education in Japanese schools may be divided into general and special, looked at from the standpoint of the object of education, or into common, middle and higher, according to grade. The schools may be classified as Government, Public, and Private, as regards the nature of their establishment and maintenance. By Government is meant schools coming under the direct control of the Department of Education; by "Public," those schools which are maintained and supervised by the prefectures, cities, towns and villages of Japan; and by "Private" those which are established and managed by individuals or by private corporations. A school, further-

more, comes under the administration of the Bureau of Common, Industrial, or Special School Affairs of the Department.

#### Elementary Schools

Elementary schools are divided into ordinary and higher. These two school course may be con-jointly established in the one school.

Ordinary Elementary Schools are for children who have attained the age of six years, and they give a six years' course of compulsory education. The higher elementary course lasts for two or three years, and is not compulsory.

In both the ordinary and the higher course, the elementary education given is but of a general nature, the object being to instil into young minds the elements of moral and national culture, and the knowledge and ability essential to good citizenship, care being taken at the same time to develop the physique of the children.

According to the statistics of March, 1919, there were 11,326 ordinary, 14,008 joint, and 287 higher elementary schools, making a total of 25,621; the children cared for numbering 8,134,741. Nearly all of these schools are public ones.

Recently, as the establishment of new schools has lagged behind the increase in the number of children of school age, a half-time or half-day school system has been adopted in many schools. The cost of maintaining the elementary schools having increased in 1918, to more than 90,000,000 yen, the national treasury has since then assisted to the extent of 10,000,000 yen per annum.

In March, 1919, the children who had reached the school age of six numbered 1,413,923, and those who entered the ordinary elementary schools were 1,398,225, a percentage of 98.86. In the same year those who graduated from the ordinary elementary schools,



i. e., who finished their six years' compulsory course, numbered 977,351, of whom 439,861—a little less than one-half—went on to the higher elementary schools.

As is generally known, the Japanese language is a very complicated one and the characters in which it is written are very difficult for children to learn; two factors which necessitate the expenditure of much time and labor, and are great drawbacks to education in Japan. Compared with those countries where the language is simple and regular, and the characters are easy to write, Japan cannot hope to reap the same harvest of education in the same number of years of schooling. Thus a reform of the language and of the written characters has become a serious question, which many are eagerly investigating with a view to solving the difficulty, while those persons are perhaps not less numerous who insist upon the lengthening of the term of compulsory education to eight years.

### **Middle Schools and Girls' High Schools**

The aim of the Middle Schools and Girls' High Schools is to give such a higher general education to boys and girls as shall prepare them to become good and capable citizens. The Middle School receives those boys who have finished the ordinary elementary course, while the Girls' High School admits girls of the same standing.

The course of study in a Middle School extends over five years, and that of a Girls' High School covers four or five years.

In 1919, the number of the Middle Schools was 337, with 158,962 students. Though the schools are increasing in number year after year, the Middle Schools are not, at present, sufficient to admit all the boys who apply for entrance. In 1919, the applicants were 84,747, while the schools could admit

only 42,163—a little less than half. The Girls' High Schools were 672 in those admitted 66,238—a little more than one-half.

Both the Middle Schools and the Girls' High Schools are for the most part public schools, 81 of the former and 155 of the latter being private establishments, and only two of each kind of schools being government establishments.

In about two-thirds of the Girls' High Schools, in addition to the general subjects some attention is paid to vocational or industrial subjects. In some of these schools there is an elective course or a higher course, of two or three years' duration beyond the ordinary course, the former aiming to give special or professional education and the latter higher general culture.

The foregoing four kinds of schools, i. e., ordinary elementary, higher elementary, middle, and girls' high schools are institutions intended to give a general education to boys and girls, the lower or common grade of education in the elementary, and the higher or middle grade in the other schools.

### **Vocational and Industrial Continuation Schools**

The Technical or Industrial Continuation Schools are a continuation of the ordinary elementary schools, and their purpose is to afford an easy and simple technical education in agriculture, commerce and the mechanical arts. They are mostly of the public establishment class, and the work is done in the evening.

The length of the course varies in different schools, being from two to four years, or sometimes even longer, according to the circumstances of the district. The minimum, 200, and the maximum, 420 school hours per year, are settled by the ordinance; and the individual schools are free to fix the

number of school hours within these limits.

At present the number of these schools comes next to that of the ordinary elementary schools. In 1918, it reached 14,175. The number of boys and girls in attendance was 1,077,935 and the total expenditure was 4,737,952 yen. These schools have, generally speaking, no buildings of their own, the work being carried on in the buildings of elementary schools.

Unfortunately, there is great difficulty in procuring a proper supply of efficient, full-time teachers; and so the regular teachers of the elementary schools are required to teach in these schools as an addition to their ordinary work, with results that are not at all satisfactory, and the authorities are endeavoring to find some method of improving the present condition of things so as to ensure an efficient system of teaching.

Not a few of those interested in educational matters would make this industrial continuation teaching obligatory, and relieve the present shortage in compulsory elementary education.

The grade of education in these schools is common rather than middle.

Vocational schools are apprentices' schools and are in all respects very similar to the technical continuation schools, save that they are more professional, and the work is conducted in the day time.

Some of these are of the middle, but most of them are of the common grade. In 1919, there were 135 schools, mostly public, with 17,149 students.

### Industrial (Technical) Schools

Industrial schools also admit the graduates of the ordinary elementary schools. Their aim is to equip the students for the pursuit of agriculture, fishing (marine products), engineering (mechanics), commerce, navigation

(seamanship), etc. The course is from three to five years. They are all day schools and have more than five hours' lessons every week-day. Although the nature of the schools resembles that of the vocational or the industrial continuation schools, the subjects taught and the number of hours given for teaching them are different. These schools are of the middle grade.

According to the statistics of April in this year (1921) there are 657 of these schools, of which 90 per cent are of public establishment. About half are agricultural schools; next in number come commercial, technical and women's professional schools, in this order; there are 11 nautical and 10 fishery schools.

The total number of the students is 119,734, and the expenditure for a year is 16,010,453 yen.

Recently the applicants to enter schools of this sort have greatly increased in number, and in April last year there were 97,823 applicants, of whom 41,075, i. e., only 42 per cent, were admitted. This is simply owing to the development of the economic conditions of the country, and shows the necessity for the establishment of new institutions.

This increase in matters pertaining to industrial and technical education led to the establishment by the Department of Education, in 1919, of the Bureau of Industrial School Affairs, which is now operating with a view to the adequate improvement of that branch of education.

Outside the department also, there are many who are inquiring as to how best to meet the demands of society. In particular, certain distinguished engineers and scientists belonging to fourteen different scientific associations have formed a united committee with the object of bettering the technical

education of Japan. These gentlemen, after careful investigation, passed a resolution in March of last year and made public their views on the need of changing the present system of industrial schools and improving education, in order to stimulate originality in scientists, to increase the ability of mechanics, and by promoting national morality to put an end to unreasonable strikes.

### Normal Schools

The object of normal schools is to train teachers for elementary schools, and each prefecture must establish at least one such school. This class of school receives boys and girls who have finished the three years' course of a higher elementary school, or admits to the preparatory course those who have finished the two years' course of a higher elementary school. It has a four years' course, is public, and is of middle grade.

In 1919, there were 93 normal schools in Japan, of which 48 were for men, 36 for women and nine for both; the number of male students was 17,317, and of females 7,968; the expense for the year was 5,077,738 yen, and the graduates of the same year numbered 6,796.

At present the regular teachers of the elementary schools are much fewer than are needed, and every means is devised to increase the number.

Each normal school has attached to it an elementary school and a kindergarten to serve as training schools.

### Miscellaneous Schools

Under this heading are grouped all those institutions affording instruction of the common, middle and, in a very few cases, high grade, but which have been established under regulations different from those of the other schools. For instance, as religious teaching is not allowed in the general schools, re-

ligious institutions of an educational kind belong to this group of schools.

There were, in 1918, 2,518 of these schools, of which a little more than half were private schools, and the rest public, and they had 62,368 students. The number of these schools is comparatively speaking growing less.

The schools of higher grade are special schools, higher normal schools for both sexes, and high schools, to which may be added colleges and universities which are of the highest grade. Government schools of the higher grade are at present four higher normal schools, 17 higher schools, five special schools of medicine, one special school of pharmacy, one school of foreign languages, one fine art school, one academy of music and 25 higher industrial schools, which include higher agricultural, technical and commercial schools, schools of mining, of sericulture and filature, and of dyeing and weaving, and one nautical school, making 55 in all.

Besides, there are two public and about 50 private special schools of various kinds, such as law, economics, literature, religion, science, art, gymnastics, dental surgery, etc.

In the higher normal schools and in the special schools of medicine the course is for four years, it having been decided that these latter shall be promoted, before long, to the rank of colleges. In the fine art school the course is for five years, but in most of the other special schools it is for three years.

All these schools, except the higher schools, admit as a rule youths who have finished middle school course, and the graduates from the other middle grade schools may also, though not necessarily, be admitted. The applicants greatly surpass the number that can be admitted, and these schools are in-



creasing in size as well as in number year after year.

### Higher Normal Schools

There are two higher normal schools for men and two for women. They are all government schools, and their object is to train teachers for the middle schools and girls' high schools, though the graduates may serve as teachers of industrial or other schools. The qualification for admission is having completed a normal school, middle school or girls' high school course. Graduates of other middle grade schools may also be allowed to enter.

The total number of the students of the four schools in 1919 was 1,807, and the graduates numbered 456. The total expenditure was 1,050,124 yen.

Each of these schools has attached to it an elementary school, and either a middle school or a girls' high school to serve as training schools.

Teachers for schools of the middle grade are very deficient in number, so since last year the higher normal schools have been expanded, and from the spring of next year there will be established several special institutes for training teachers in order to meet the need.

### Higher Schools

High schools (B) are for boys who have gone through the fourth year class of a middle school. At present they are all of government standing, and the students, after passing through a three years' course of higher general culture, pass on to the Imperial universities. By the spring of next year, however, there will be in existence one government and two private higher schools of another kind—in the diagram described as higher school (A). These schools admit boys who have gone through the ordinary elementary course, and, after giving them instruction for seven years, pass them on to

the universities. The seven years' course of the higher schools gives the students a middle grade as well as a higher grade education. Both kinds of higher school, instead of serving merely as preparatory schools to the universities, may keep the students, if they choose, for another year, and, after giving them instruction in special branches of science or literature, may then send them out into the world; in this, approaching the functions of a special school. But this has not as yet been put into practice.

The 17 higher schools with a three years' course (B) now have 9,393 students. The applicants in March of this year were more than five times the number of admittances, and the authorities are planning to establish seven new schools of this kind, beside the one with a seven years' course.

Besides these government schools, two private higher schools with a seven years' course will be established in the course of next year, as already mentioned.

### Universities and Colleges

By "College" is meant an institution, in which the grade of education is equal to a faculty of a university, and not lower as is sometimes understood by the term.

Universities and colleges are those institutions in which the highest class of instruction in every branch of science and literature is given.

A university has several colleges or faculties and a university hall, where research work of a high order is carried on, and forms a post graduate course.

There are now five universities and one college of government rank, two public colleges, and two universities and six colleges of private standing.

The four government universities get their students from the higher schools while one university and one college of

government rank, and all the public and private universities and colleges have a two years' preparatory course of their own, for graduates of the middle schools or sometimes for those of other middle grade schools.

The university course lasts three years, except in the faculty of medicine which has a four years' course.

In 1920, the number of the students of the five government universities—which are known as "Imperial Universities"—was 16,186 in all, and the number of graduates of the same year was 2,541, while the expenditure for the year was 11,564,422 yen. I am sorry not to be able to give the statistics for the same year of the one government college and for all the public and private universities and colleges, because most of these institutions were first recognized in 1919 as universities or colleges and their courses are not complete yet. But the gross number of the students in them all would not be less than 30,000, the Waseda and Keio universities each claiming one-third of that number.

### Blind and Dumb Schools

Deformed and defective children who are unfit for ordinary school training are exempt from compulsory education. But those who attend blind or dumb schools are provided with such a general education as can be given, and while the blind are taught the arts of music, acupuncture and massage, the deaf and dumb are trained in painting, wood work and sewing. The course of study differs according to the school, but the shortest period is for four years, and ten years in the longest. In 1919 there was one government school for the blind with 177 students, one government school for the deaf and dumb with 226 students, and seven public and 65 private schools for the

blind and the dumb, educating 1,999 blind and 1,217 dumb children. The expenditure of the two government schools was 65,232 yen, and that of the seven public schools was 72,627 yen. The cost of the 65 blind and deaf and dumb schools of private maintenance can not be stated with certainty.

The ordinary and higher elementary schools, schools for the blind and the dumb, the middle schools, the girls' high schools, the normal schools and the higher normal schools come under the control of the Bureau of General School Affairs; the vocational schools, the industrial continuation schools, the industrial schools, and the higher industrial schools are superintended by the Bureau of Industrial School Affairs; and the other special schools such as those of medicine and of pharmacy, the fine art school and the school of foreign languages, the higher schools, the colleges and the universities are under the administration of the Bureau of Special School Affairs.

Miscellaneous schools are under the superintendence of one or other of the bureaus, according to the nature and grade of education represented by the school. Details of any school can be had from one of these bureaus.

In Japan there are schools of other descriptions than the foregoing, e. g., the schools of the Army and Navy, of the Department of Communications and of Agriculture and Commerce, etc. But as these, together with the schools in Korea, Formosa and Saghalien, do not come under the administration of the Department of Education, I am not well enough acquainted with them to make any report upon them.

In conclusion, ladies and gentlemen, I desire to express my warm thanks for the kind attention with which you have listened to the dry details of my subject.

### EDUCATION IN JAVA

MRS. LEOPOLD G. BLACKMAN.

My experience in Java dates a great many years back. It was a very paternal sort of government when the Dutch took over Java in exchange for Ceylon. They were determined to put down all the civil wars which were decimating the natives, and, as a result, the natives have increased enormously. There are now almost forty millions of them, and the care which is taken for them bids fair to enable them to continue to increase.

There is no famine, because the government insists on their cultivating the rice fields, so they always have plenty of food and plenty of clothes; but they didn't want any of the natives to have any of the Western ideas of education. I am speaking of it as it was years ago. However, I don't think it has changed very much since then. Schools didn't exist in those days and the natives hold their lands from the big estates. They work one day a week for the owners of the lands and one day a week for the Government, and they are paid nothing. The things they ate and wore were free otherwise, but, as far as the schools were concerned, the Dutch didn't encourage any further education. They kept them very much as they had been for hundreds of years.

The schools I saw consisted of a few hutches. They were Mohammedans, and the boys were taught various precepts and maxims out of the Koran, and they learned a slight amount of reading. The girls were not educated at all, beyond learning cooking and house-keeping and so forth. I suppose now that has changed. They will probably educate them more. Their lives were easy and comfortable. They had plenty to eat and plenty to wear, but they were not educated in any way. They were allowed only to use their own language.

There were very handsome stores belonging to the Dutch in large cities, conducted by Arabs and Chinese, but I have never seen any natives engaged in commercial pursuits. There were vast millions of toiling laborers, and there were the two Sultans of Djokja and Solo, the Rajahs and then there were other lesser chiefs. But the mass of the natives work in the rice fields. In the lower regions there are beautiful tropical fruits, such as we don't have in this country. We have no real tropical fruits here; and in the upper regions they cultivate the coffee. The coffee is a Government monopoly. I believe now that education is beginning with these people and they will be allowed to learn more of foreign languages and customs. I know of one occasion when the Sultan of Jahore, near Singapore, wished to visit the Sultans of Djokja and Solo. He was refused because he had been to Europe and they might not be so amenable after his visit. Up to the 14th century the natives were Hindus and then they were converted to Mohammedanism, and Mohammedanism is still prevalent there along with Hinduism, but they were all converted forcibly in the 15th century to Mohammedanism.

The people drink nothing stronger than weak coffee and their lives are very much as they lived hundreds of years ago. They weave their own clothes, they grow practically all their food, and live pleasant, carefree lives. The weddings are always at the rice harvests. Each person has a very small knife which is placed between the fingers of the right hand, and each separate straw is cut. The rice is then tied up in bundles and one-fifth of the rice is paid to the estate, and one-fifth to the people who have helped to harvest it, and the rest to the owner of the little rice patch, and at the end of the rice harvest come the weddings.



Every one who is going to marry is married then, and the roads and streets are filled with wedding processions for weeks, and that is all of the weddings until the next rice harvest.

## THE EDUCATIONAL SYSTEM IN KOREA

HUGH HEUNG-WO CYNH

Though an interpretative report is called for, I will confine myself to the statement of facts in answer to the questions that have been put in the program and leave the interpretation to the judgment of the Conference.

1. A brief statement of descriptive character covering the educational system of each country—its organization, purpose, machinery and methods.

The outstanding features of the educational system for Koreans in Korea as outlined in the Educational Ordinance published in the year following the annexation of Korea by Japan, i. e. in 1911, are as follows:

a. The purpose of education in Korea shall be the making of "loyal and good subjects."

b. Education in Korea shall be of three kinds, i. e. "common, industrial and special."

c. Common education "aims at imparting common knowledge and art, special attention being paid to the engendering of national (Japanese) characteristics and spread of the national (Japanese) language."

It consists of four years in the Common School both for boys and girls and four years for boys and three years for girls in the Higher Common School, making a total of eight years for boys and seven years for girls. Instruction is given in the Japanese language.

d. Industrial education consists of two or three years in agriculture, commerce or technical industry. The quali-

fication for admission is the completion of the four year Common School.

e. Special education consists of three years in Technical School, three years in Agricultural School, three years in Law and Economics School, and four in the Medical School. The entrance qualification for these schools is the completion of the Higher Common School.

### School Statistics

According to the latest official statistics there are at the present moment 563 Public and 2 Government Common Schools, 5 Government Higher Common Schools for boys and 2 for girls, 4 Government Special Schools, 17 Public Agricultural Schools, 5 Public Commercial Schools, 1 Public Industrial School, and 55 Elementary Industrial Schools, including 2 for fishery, most of which are carried on in conjunction with the Common Schools. The number of Public Common Schools when compared to the number of schools of same grade that existed ten years ago shows an increase of 330, and the number of pupils increased from 28,207 to 103,380.

While the number of Public Schools shows this increase, the number of Private Schools makes a different showing. There are now according to the same official statistics 34 private common schools, 9 high common schools for boys and 5 for girls, two special schools and 608 ordinary schools which carry on their teaching under the old charter. The latter schools which numbered 1,973 eleven years ago show a decrease of 1,365. The number of students taught in these schools fell from 80,760 to 39,053. In other words, the number of pupils as well as that of the schools shows a marked decrease, namely, a decrease of 43,707.

The foregoing is only with regard to the schools of modern type. There are besides these what is called the

*sohdang*, or study halls, which are of the old type. These have come down to the present generation from centuries ago, and in them are taught reading, writing and the old classics. There are today, according to the latest figures, 24,030 with a total enrollment of 275,920 pupils.

These are wholly private institutions, one or two to be found in each village, and they meet the needs of giving the rudiments of education. They are supported by the villagers, especially the parents of the pupils, who contribute both in money and in kind. During the recent years an ordinance controlling these schools has been promulgated, and the Japanese language and elementary arithmetic have been added to the curriculum.

The figures relating to the Mission schools or the Christian schools will be of special interest, even though they were already included in those of the private schools in this report. The first Mission schools, one each for boys and girls, were started in 1885 by the American missionaries. That was three years after the country was opened to foreign intercourse, and they were the first schools of modern type in Korea. Since then, the number has steadily grown until about 1908 there were 746 of these schools with an enrollment of 21,723 pupils. Of these there now remain 294 with 18,020 pupils.

### Educational Problems

2. What are the outstanding educational problems of each country?

The outstanding educational problems are three in number:

a. Korea needs a far greater number of schools than there are now. The Government has, indeed, promised to increase the number of public common schools to about 800 by 1922. It must, however, be remembered that Korea

has a population of 18,000,000 within Korea, and 800 is far too few, as anyone can readily see.

b. The educational system in Korea needs additional years in the existing schools and higher branches of learning after them. The Government again has promised extension of the common school course by two years and the high common school course by one year, and in some cases these supplementary courses have already been added beginning with April last, but there yet remains the fundamental revision of the Educational Ordinance to incorporate these desired changes.

c. To so revise the Educational Ordinance and the system of teaching as to allow the teaching of all subjects in the school curricula excepting the Japanese language in the mother tongue of the pupils, namely the Korean language, is the problem that comes closest to the hearts of the Korean people.

### Ideals of Education

3. What should be the ideals of education in each country?

The widening of the educational ideals in order to include those ideas that promote the international good will is vitally needed. In this regard, a petition drawn up by a body of 109 private citizens, composed of private school principals, teachers and other educationalists, countersigned by 1,706 other Koreans and submitted to the official Educational Commission, which met in session last spring, and on which was our much esteemed fellow-delegate, Prof. Anesaki, is very significant. The 3rd article on educational ideals found in the document reads:

"The world-ideas and humanity-feelings should be made to deepen."

The first two articles deal with individual character-building and the harmonization of the racial characteristics. While Prof. Anesaki's name is men-

tioned, it may not be out of place to state that he, while serving on the Commission, championed the cause of giving instruction in the Korean language and pointed out the futility and injustice of the existing policy.

4. How are the ideals affected by forms of government and by the social ideals of the respective countries?

It is a well known fact that educational ideals are dominantly influenced by the forms of government. The honorable delegation from China showed us how monarchy emphasized loyalty and democracy fostered individual development.

5. What elements should be included in the education of these countries to serve international relations?

The teaching of foreign histories, geography and languages act powerfully upon international relations, both commercially and politically, and it is greatly desired that greater efforts than heretofore allowed should be made from now.

6. What is taught in the schools of each country in regard to the other countries of the group—as to resources, industries, commerce, people, civilization, ideals, government, etc?

In the curriculum of the common schools none of the above named subjects are found, excepting those that pertain to Japan. In the higher common schools, however, one or two hours of foreign history and geography during the last school years and two hours of elective English during the same two years were permitted. This condition prevailed up to the end of last March, when a supplementary course of one year was instituted, and it makes it possible to give additional teaching in those subjects. In this revision we find that 5 hours per week of a foreign language, English, French or German,

throughout the whole course have been incorporated.

7. By what means may the schools and other educational agencies assure the continuity and still further strengthen the cordial relations existing among the countries in the group?

The inclusion of some lessons on international friendship and cordiality in the teachings of morals in each country will enhance the friendly relations and will make for international peace.

### Adult Education

8. The extension of adult education through community activities and otherwise.

At the present moment there is going on in Korea a tremendous movement for the general education of adults through community activities. Young men and women form various groups to carry on lecture meetings, evening schools, physical culture and other welfare work. In many cases the students have organized themselves into public lecture teams, and they utilize the vacation seasons to itinerate the whole country.

9 & 10. The need of research from the standpoint of practical results in agriculture, homemaking, industry, commerce, etc.

The preparation and pay of the teachers of all grades.

These last two points have already been covered by others in the discussion of general topics and they will not be repeated here.

### Korea's Greatest Need

In conclusion, the crying need of the educational situation in Korea is more schools—more schools to meet the ever-growing and most insistent demand for education. Taking a single case to illustrate this urgent need, there were something like 7,000 applicants for admission in the eight secondary schools



in the city of Seoul last April, when the new school year opened, whereas those schools had an aggregate capacity for only some 1,200 new students. After the selections were made, all the rest had to return home to wait for another opportunity next year. There is what may be called an educational fever, and the fever is running very high now. As far as the present indications show, there is not going to be any abatement of the fever.

The people desire and ask for compulsory universal education, and they are told that that is not practicable at the present time. It can be readily granted that until the people come to a place where they can bear the financial burden that is necessary for universal education and until there have been made proper preparations for it, such as the training of teachers, etc., such a plan is impracticable for immediate execution. Having this recognized, the next alternative is to allow more private schools supported by private persons to come into being. If the regulations controlling the private institutions are revised so as to remove some of the rigid restrictions, more schools can be had, and the financial burden will be borne voluntarily by those who are able until such a time arrives when the government can enforce compulsory education and have the people taxed on an equitable basis. The people need and want more schools, and more schools they must have, no matter where they come from or how they come about.

#### Discussion.

DR. ANESAKI: I thank Mr. Cynn for having kindly mentioned my name in connection with the commission for reforming the educational system of Korea, recently convened in Seoul, Korea.

Now the chief aim of the commission, or committee—it was not an en-

acting committee, but an advisory committee, was to provide the means of extending opportunities of education for all the Koreans and Japanese residents and settlers in Korea. Another of the chief aims was to find out means of accelerating, chiefly through education, and also by all other possible means, mutual understanding and approachment between the Korean and Japanese people.

#### The Extension of Common Schools

Now, for extending opportunities of education, the government has proposed to extend, first of all the four years' term of the primary school, as stated by Mr. Cynn, to six years, and to increase the number of schools—the common or primary schools, from about 550 to (for the present) 800. That means an extension of about two times—that is, not two times in number of schools, but in number of classes as the system at present exists.

As another means of approach between the Koreans and the Japanese people, a system of coeducation has been introduced; I mean by coeducation, not coeducation of the sexes, but of the two peoples, Koreans and Japanese. Under the former ordinance or regulation those schools established for Korean children had to take only Korean children and not Japanese, and vice-versa. Now under the new regulation either can take the children of either people according to the option of the child's parents.

#### The Official Language.

And here the question of the language, the official language of these schools, was an important matter of discussion. As Mr. Cynn told you, I myself stood for having the Korean language used at least during the first two years of the primary schools for the Korean children. But I found on

discussing the matter that it was impossible to provide teachers because about one-third of the teachers in the primary schools are recruited from the Japanese, who do not know the Korean language. Moreover it was pointed out that the acquisition of the Japanese language, as much as possible, was beneficial to the Korean children. Anyway the question was a delicate and difficult one, as in similar conditions in other countries.

But on the other side I wish to point out that the Korean and Japanese languages have much affinity, the difference between them being perhaps like that between the Dutch and the German. And the Korean children learn the Japanese language very easily. I was astonished at the ease with which those little children used Japanese, who had been studying it for only four to six months in the school.

My own impression, or my own private opinion, is that the people in Korea, that is, the Korean people themselves, and the Japanese residents and settlers in Korea, will soon be able, under the present plan of education, to understand each other and to be able to use both languages. I might mention another fact in this connection, though not concerning directly the educational problem, and that is the encouragement which is given Japanese officials in learning the Korean language. There is no need of saying that to understand a people one must be able to speak the language.

Up to the year before last when several measures of reform were introduced in the administration of Korea, there were very few Japanese officials in Korea who understood the Korean language, but now under the new governor, the learning of the Korean language is encouraged, and every Japanese official is paid an additional

salary according to the grades he makes—there are three or four grades in the attainment of the Korean language. I hope through these efforts, both political and educational, the understanding of the two people will be accelerated.

### Curriculum of Primary Schools.

Will you allow me a remark, on the curriculum of the primary school of Korea. Mr. Cynn mentioned the case of geography and history, but now in this connection I must say that the case of the children, both the Japanese and the Koreans, cannot be judged by the same standard as your boys and girls in the United States, because they have to learn a very difficult system of writing; that is, writing the Chinese characters or ideographs, besides learning the Japanese and the Korean alphabet, and it is almost impossible for them to take up other subjects than reading, writing and counting in the four years of the school term. There are more burdens for the children of Korea than perhaps of any other country, for under the former educational system of four years for the primary school there was hardly any room left for history and geography, because the time had to be given to reading and writing in Japanese and Korean. But under the new regulations the primary school is going to have a six year course, which will give more time for such subjects as geography and history which will be taught in the last two years. Here I may add that the Korean language is also taught in those primary schools, both to the Korean children as a matter of course, and to some Japanese children.

### Korean Text Books.

I may add another point. I have made a recommendation to the committee, that in the teaching of music more Korean songs should be used. At the

present time only a few Korean songs for the school children are used. Because the expression of sentiment is a matter of an intimate nature, singing in the mother-tongue would be a good thing for the nature, giving them the opportunity of expressing their love of sentiment and emotion. I think the committee which is to compile the text books for these schools is going to have more songs in the Korean language.

By the way, I might add that the committee on the compilation of the text books is composed of both Japanese and Korean members. I have brought some of these text books used by Korean children. Those who are interested are invited to see them, I shall leave them here on the table. In the back of the music books there are the songs written in both Korean and Japanese.

### **The Study of Religions.**

In connection with the department of theology in Japanese universities as referred to by Dr. Haden and Dr. Harada, I might say, that the government is in no way antagonizing the study of religion, and that I can tell you this of my own knowledge, because I am the head of the department that we call the science of religion in a government university. Besides this chair or professorship, we have two chairs for the study of Buddhism, scientific and historical, one of Confucianism and one of Shintoism. Thus, you see, the national or state university is in no way antagonistic to the study of religions, but what is objected to is the establishment of a denominational theological school within a university.

### **Position of Teachers.**

May I be allowed to say a few words on the position of the teacher in Japan? Confucian ethics inculcated and empha-

sized the dignity of the teacher, and that the teacher was to be revered, as a father. The reverence of the people for the teacher was an eminent virtue of perhaps all Oriental peoples, but times have changed according to conditions, because you know under the old regime of feudalism pupils used to sit under one teacher nearly their whole life, from the highest primary school grade up to the university grade, so that the personal attachment to the teacher was immense, as you may imagine, and it is no wonder that the teacher was revered in our country. But under the present system one boy attends the primary school, then must go finally to schools of a higher grade. Teachers change from time to time according to the subjects, and the personal affections of the pupils toward the teachers, their reverence for the teacher in the old sense, is decreasing in consequence. And this is much regretted in many quarters. One of our present problems is how we can provide that equivalent of moral force which seems to be declining as respect and reverence for the teacher are waning.

As to the social status of the teachers, I must say that the teaching class is paid rather poorly everywhere. In the former days we used to say that we were rather proud of being economically in a worse condition than other classes, but we are beginning to be discontented with that condition. The question of the position of teachers is an economic question as well as an ethical and educational one. I think we are confronting nearly the same questions and the same problems as you are. (Applause.)



**EDUCATION IN NEW ZEALAND.**

FRANK MILNER.

Before I read this I should like to speak of one aspect which is, I think, predominantly presented by New Zealand to economic investigators, and that is in connection with our advanced social legislation. New Zealand is looked upon by investigators in economics, equally in Britain as in America, as a social experimental laboratory, in which all sorts of risky moves are being tried out. It is probably thought that we have very little at stake, as we are a people of only about a million and are in a new country, and people are ready for all sorts of daring ventures.

**Legislative Experiments.**

As far as we are concerned, this is a primary aspect presented by New Zealand to students of economics and sociology, and you probably expect to find a parallel acceleration of progress in measures of education. New Zealand has been able to keep clear of a good many mistakes of our motherland, where educational conditions are by no means fully democratized. When I say New Zealand has a national system of education I mean that in its broad lines it is now unified under the direction of the department of education. There is not a tinge of feudalism about the system—no perpetuation of caste distinctions nor any fetishistic devotion to the old classist conception of education. Our system is free, compulsory and secular, but its freedom of movement has not been cramped by a bureaucratic regime. Our centralization of administrative machinery has shown nothing of the Prussian spirit. I say because we have left any amount of room for personality, experimentation, and individuality in our schools, although in the main lines it is completely coordinated from top to bottom.

The legislative experiments of New Zealand in the direction of social reform and especially of the betterment of the working classes have been of such a radical type as to constitute the whole country a laboratory for experimental social legislation of an advanced type. So carefully fostered has labor been by an array of legislative safeguards that New Zealand is often described as the Working Man's Paradise. In certain fields of labor legislation New Zealand has been a pioneer and the results of their legislative ventures are still under careful observation by students of economics throughout the world. The principal acts alluded to are, The Female Suffrage Act, Old Age Pension Act, Factories Acts, Industrial Conciliation-Arbitration Act, Shops-Office Act, Workers' Compensation Act, Laborers' Accommodation Act, Rent-Restriction Act, Advances to Settlers Act, Advances to Workers Act, Workers Dwelling-Housing Acts. Legislation continues to be of a radical type in accordance with the need of a progressive democracy.

When it is remembered that the early New Zealand settlers put a high valuation on education, that they were temperamentally progressive, that the legislative framework of the country was pronouncedly democratic, we naturally expect to find that the educational machinery kept pace with the needs of an advanced democracy. The scheme of organization contemplates the needs of a progressive community of practically the one social type in which both men and women enjoy the privilege of the franchise at the age of 21.

**Organization.**

Over the Department of Education presides the Minister whose portfolio is regarded as second in importance to that of the Prime Minister only. A General Council of Education composed

of experts thoroughly representative of all branches of education exercises purely advisory functions and makes recommendations to the Minister. The Central Department of Education, the chief executive officer of which is the Director of Education, assisted by sub-directors for each field of education (primary, secondary, and technical) manages directly the Maori and Special Schools, and also administers the Education Act.

### **Primary Education.**

There are no State Kindergarten Schools except for practising purposes at the four Teachers' Training Colleges. But at all the chief centers there are such schools established under the control of free kindergarten associations. The Government subsidises all such schools.

Education at the common or public schools is free and purely secular. Attendance at a registered school is obligatory upon all children between the ages of 7 and 15. A further extension of the superior limit of the age of compulsion is now contemplated. The schools are inspected by officers of the Education Department. For the purpose of primary education the Dominion is divided into nine education districts, each of which is presided over by the Education Board. Those in turn are subdivided into smaller districts, in each of which a school committee elected by householders has authority. The School Committees of each education district elect the Education Board, and are subject to its general control.

The curriculum of primary instruction provided by the Education Act includes English, Arithmetic, Geography, History and Civics, Drawing and Handiwork, Nature Study and Elementary science, Physical Instruction, Moral Instruction, Singing. The last report issued by the Department shows that

there were 2400 public primary schools in operation in 1919 comprising an attendance of 196,000 pupils. In addition to this 21,000 attended registered private primary schools and over 5000 were pupils of the Native (Maori) Schools. Pupils are classified in eight grades by head teachers of primary schools. It is now proposed to terminate the primary course at the sixth grade and to institute Junior High Schools based on the experience of other countries which have already taken this step.

In comparing the standard (grade) age of New Zealand pupils with those in other countries it will be found that when a lower age is taken as being normal the syllabus of instruction is less comprehensive than in New Zealand.

Primary pupils in the highest grade are examined annually by the visiting inspectors for proficiency certificates—which entitle them to two years' free education at the high schools. On an average about 70 per cent of pupils in the highest grade receive these awards.

### **Special Features**

Physical exercises based on the syllabus of the English Board of Education are practised in all public schools under the supervision of a staff of physical instructors. There are also corrective classes for children with physical deformities. School medical officers, school nurses and dental officers visit the schools regularly and notify parents when medical or dental treatment is required.

Classes for elementary hand-work exist in 2166 primary schools and in 1562 other branches of manual instruction are taught. The Department pays subsidies on all such work.

The total number of teachers employed in primary schools for 1919 was 5626 (1729 males and 3897 females).

Probationers numbered 436. Taking all schools with two or more teachers the average number of pupils per teacher was 38, and in schools with six or more teachers the average number was 45.

There are four Teachers' Training Colleges providing for practically 1,000 students.

Any private school may apply to be registered under the Education Act. At the end of 1919 there were 212 registered with a roll number of 21,000. Of these private schools 173 were Roman Catholic with 19,000 pupils.

There were 119 native village schools in operation at the end of 1919 with an attendance of 5,000 children.

### Technical Education.

The Education Act provides for public instruction in such subjects in art, science and technology as are specified in regulations. Classes recognized under the Act receive grants for buildings and material and capitation and subsidies of pound for pound on voluntary contributions. Provision is made for free technical education.

Technical high schools are of secondary grade and provide industrial, commercial, domestic, agricultural, and art courses. There are nine such schools with a roll number of 2926 of whom 2754 were free pupils. In addition to these high schools there were technical classes comprising 2014 pupils, practically all of whom received free education.

Under secondary education it should have been mentioned that there are in the 60 secondary departments of district high schools 2275 pupils of whom 69 per cent of the boys and 32 per cent of the girls study agricultural science, 24 per cent of the pupils take dairy work, 55 per cent of the boys learn woodwork, and 52 per cent of the girls take cookery or needlework.

In 1919 there were rural courses at 47 district high schools.

### Secondary Education.

This is conducted at 34 secondary schools, 60 district high schools, nine technical high schools, 20 Maori (native) secondary schools and 21 private secondary schools (registered). The total number of pupils attend the 34 secondary schools was 9754 (5446 boys and 4308 girls). It may be remarked that co-education in secondary schools is very limited in scale in New Zealand. The sexes are also segregated in the upper standards of the primary schools in most cases so far as the city schools are concerned. In the 34 secondary schools the average number of pupils per teachers was 22.

During 1919, 16,500 pupils were receiving secondary education. Approximately 13,000 pupils received free secondary education through the award of proficiency certificates (junior free places) or of senior free places tenable to the age of 19.

The curricula of secondary schools are practically determined by the requirements specified in departmental regulations for their junior and senior free places. In all cases English, History, Civics, Physical or Domestic Science and Arithmetic are specified and these subjects constitute a portion of every secondary school course. A large range of electives is provided to make up the total number of units of work specified. Most of the secondary schools provide at least three courses of work, viz.: (a) Professional or Academic, (b) Commercial, (c) Agricultural or Domestic Science. In the case of all these vocationalistic institutions there is a compulsory common nucleus of cultural subject comprising English Literature, History, Civics, Geography, Arithmetic and one branch of science. There is no longer any ad-



herence to the academic interpretation of education. Our secondary schools are making the fullest provision for the broader categories of human activities. These vocational courses inculcate the scientific principles underlying the future life work of the pupil while at the same time equipping him with basal cultural subjects. The secondary school system of New Zealand is therefore providing a full course of general culture—but concurrently it affords a generous range of optional courses and elective subjects. Such a judicious combination of alternative educational types constitute an harmonious whole of liberal and technical studies. Its pronounced cultural constituents redeem it from any accusation of materialistic aims.

### Higher Education.

The University of New Zealand controls higher education. Its affairs are in the hands of three courts: (a) Senate, (b) Board of Studies, (c) General Court of Convocation. The Senate consists of 24 fellows, four nominated by the Cabinet, eight by the Governing Boards of the four affiliated colleges, four by the Professional Boards, and eight by the four District Courts of Convocation, consisting of graduates belonging to the several university districts.

The University is an examining and not a teaching body. The four teaching colleges are affiliated to it and branches providing the usual university courses specialize in certain departments, viz.: Otago (medicine, dentistry, mining), Canterbury (engineering and art), Wellington (law and science), Auckland (mining and commerce). The revenue of the university is derived from a statutory grant and from fees and interest on endowments. In 1919 a total of 3,000 students was in attendance. Free university education is provided by

some forty entrance scholarships tenable for three years, by fully thirty privately endowed scholarships, and mainly by university bursaries which confer a rebate of tuition and examination fees to all entrants who secure higher learning certificates from the secondary schools for which awards certain courses and units of work are specified.

### The Workers' Educational Association.

The Workers' Educational Association, working in conjunction with the councils of the four university colleges, has established a large number of classes for men and women in such subjects as economics, history, literature, psychology and hygiene. Members of the staffs of the university colleges and other prominent educationists act as tutors of the classes, which are steadily growing in number and popularity. The University of New Zealand distributed portion of the income from the National Endowment Fund paid to it by the Government to the four colleges for the promotion of this work, three colleges receiving £300 each and the fourth £350. In addition, by the provisions of the University Amendment Act of 1919, each college is to receive an annual grant of £500 for the same purpose. Otherwise the Workers' Educational Association is supported financially by grants from local and trades bodies.

### Expenditure on Education.

For the fiscal year 1919-1920 the sum of approximately thirteen million dollars was expended on education in New Zealand, of which sum about ten million dollars was devoted to primary education. The appropriation for the year just terminated, viz., 1920-21 has reached fully fifteen million dollars.

In conclusion I want to say that our Government is very anxious to learn

from the experience of other countries. That is why at the present moment an emissary has been sent by the Government to visit the chief institutions on the Atlantic Coast, and I hope he will be followed by the Director of Education himself. I wish he were at this conference. He is infinitely more able to speak at this conference than myself. Although we are advanced in many ways, we are tremendously behind in certain educational matters, and I am going to say to our government we ought to send a representative delegation not merely to give our views of education on every occasion when the Pan-Pacific conference is held, but to garner fruitful information from your experience. (Applause.)

#### Discussion.

A DELEGATE: Are the Maori children segregated in their education all the way through? I gathered you had separate schools for the Maoris and for the others.

MR. MILNER: Segregated from the whites?

A DELEGATE: Yes.

MR. MILNER: No, I believe I am right in saying that there are just as many of the native children in public schools or private schools as there are in schools of either. The separate schools are established in localities where there are perhaps hardly any of the New Zealand people and where the population is predominantly native. There is where the native schools are established. There is no idea of establishing native schools where there are common schools already built for the needs of our population.

A DELEGATE: In the native schools you speak of is the language used English language?

MR. MILNER: Oh, yes, English language entirely.

A DELEGATE: I should like to ask the speaker if he remembers the date when equal political suffrage and rights were granted to the women of New Zealand?

MR. MILNER: I think New Zealand was the pioneer in that respect, but I regret to say that I don't know the exact date. She was the pioneer in opening courses at the university to women in the British Empire, but I am sorry to say also I don't know the exact date of that.

DR. JORDAN: I may perhaps be permitted to say that in 1907 I was in New Zealand, and was asked to lecture in all the colleges there as to our educational system, with a view to what New Zealand might learn from us, and I was asked when I left New Zealand to write a report, asked by the Chancellor of the University, to write a report on what I thought was necessary to improve matters. I wrote a report and I understand it is still being discussed, but no action has been taken.

I made three points, namely: One was that the University of New Zealand, having four colleges affiliated with it, was only a degree granting institution. To my idea a university that granted degrees to students, who had not studied in the university is not working on a good plan, because it seems to me the most important part of a university education is contact with scholars, and contact with scholars is not a thing that can be measured by examination. I found in Australia when they established a university at Queensland they said it should not be a university because they wanted another at Charters Towers, for it was too much trouble for people to come down to Queensland to be examined.

A second point I made was this. In the colleges of the universities of New Zealand the professors did not examine,

but that was all turned over to the University of New Zealand and the papers sent on to London to be graded. One year the ship was lost, together with the examination papers, consequently all the candidates lost their degrees until they could be duplicated again. I stated that among the members of the faculties of the Universities of New Zealand were some of the best men in the world in their different fields. One young man in the College at Christ Church had a reputation that extended all over the world. He had a call to Stanford University. I called him; and he had a call to the University at Birmingham, and he finally went there. I thought he could examine the papers as well as any other man. His name was Rutherford.

And the third thing was this: I said to the Chancellor a University was greater than the sum of all its parts, and if they could bring it all together in one place they could have a great body of students and teachers and a great library. Of course New Zealand is not a populous country, but if they could gather them all together, I suggested at Christ Church, they could have a great university instead of four colleges, and these colleges sending their papers to England to be graded. I remember the Registrar asked me what a Registrar's duty should be, and I told him. "To put the papers in the grate and burn them up and ask the professors what they thought of the students' work."

To give up its splendid Otago College and its Wellington College and Auckland College and to bring them all together is not quite possible, but it is quite possible for the men to examine their own papers and above all to lay stress in university education on the quality of a teacher and his personal influence. A person who gets a degree without having been taught is not the

person we would most like to have degrees, because he has had less personal contact with scholarly men. That is the sort of an argument I put up to Sir Robert Stuart, but he didn't agree with me, but, as Mr. Milner agrees with me for the most part, I think I must get it off on the rest of you. (Applause.)

## THE PHILIPPINE EDUCATIONAL SYSTEM.

HUGO H. MILLER.

The Philippine Educational System is the direct result of the occupation of the Philippines by the United States and is the production of the hundred of Americans and the thousands of Filipinos who have served in the Bureau of Education. There is probably no other educational system that enjoys such a sense of proprietorship by the people whom it serves. This is because the outstanding object of the Philippine educational system is the preparation of the Filipinos to live in their own land as contented and active citizens.

Indeed, the whole government of the Philippines is a great educational enterprise, having for its object the fusing of the Filipinos into a homogenous people capable of self-government.

### Achievements

In the past twenty years this government has accomplished among other things the following results:

The establishment of peace throughout the archipelago.

The training of a body of 17,000 teachers and the maintenance of about 5,000 schools.

The evolution of a plan whereby each of the 1,200,000 children of the Philippines will be given at least seven years' elementary schooling and the appropriation of money so that this plan will be actually carried out in the course of a few years.



The accomplishment of this plan of general education to the extent of about 50 per cent even at the present time.

A system of education whereby it is possible for a Filipino young man or woman to secure an education at public expense from the first grade through the senior year of the university.

The reduction of illiteracy from 70 per cent in 1903 to 30 per cent in 1919.

The spread of the English language until it serves at the present time as a common medium of communication among the Islanders, although they also still speak their own dialects.

The building of about 5,000 kilometers of excellent roads and several hundred miles of railroad.

The autonomy of the Filipino people.

The increase of foreign trade from a dead level of \$35,000,000 under the Spanish government in 1898 to about \$300,000,000 in 1920.

A financial system which has succeeded in supporting the entire government and its enterprises without financial contribution from the United States.

### **The Educational System.**

The keystone of the arch of government in the Philippines is the Bureau of Education and the success of the government in developing the people has largely depended upon the policy, the curriculum and the teaching force of the Bureau of Education; for the Filipino has actually been developed and not given merely a certain amount of culture.

The outstanding features of the Philippine educational system have been:

Close relationship with the life, the needs and the ideals of the Filipino.

The degree to which the people have adopted the schools as their very own and have given them their direct financial support.

The degree to which the schools directly reach not only the pupils but the adults.

The organization of the schools on the four-three-four year basis, that is,

four years primary, three years intermediate and four years high school.

The fact that industrial work occupies a place of equal importance with academic and athletic instruction, that its purposes are not only cultural, but also practical, and that it is confined to the elementary grades (1—7). Vocational work begins in the fifth grade.

The fact that English is taught as a subject and used as the medium of instruction, although it is not the language of the people.

### **Industrial and Vocational Education.**

In the beginning, industrial work was introduced into the Philippine school system to counteract the scorn for labor which usually results from a purely academic curriculum and which was especially manifest in the Philippines. In the early stages no centralized direction was given to the work, each teacher or supervisor being allowed to work out his own plans in the best way that he could. In 1910 a survey of materials, products, and economic conditions in the Islands was made. The next important step was the origination of structural and ornamental designs for handicraft products. This was done on a large scale. Finally the lines of work which had been developed were definitely organized into courses and subjects and educational and vocational curricula.

As a matter of fact, the original aim of industrial and vocational education in the Philippine educational system is now usually overlooked. This is because the attitude of the Filipino to labor in relation to education has been revolutionized. Labor has been elevated to a plane of much greater dignity, today the outstanding feature of industrial and vocational education is that it is compulsory for all children, is carried on only in elementary grades, and has as its aim the improvement of the condition of the people and the betterment of their standards of living.

To accomplish this aim the bureau introduced (1) courses such as farming, gardening, housekeeping, cooking and sewing, which would raise the standard of living; (2) those branches of school industry which tended to provide by home manufacture the articles needed in the home; and (3) instruction which taught the making in commercial quantities of articles such as lace, embroidery and basketry, which could be exported and which would thus produce income with which to improve home conditions.

### General Sales Department

The supplying of industrial materials to the schools and the marketing of industrial products of the schools is now being directed by the General Sales Department of the Bureau of Education and forty provincial branches. The General Sales Department is a branch of the Industrial Division of the General Office. This department not only handles materials intended for use in the making of commercial articles but also supplies materials and equipment for plain-sewing classes and for handicraft work in general. "Busy work" finds no place in the Philippine curriculum. The products of the industrial and vocational courses are either useful to Filipinos or saleable in foreign countries. Pupils in the schools of the Philippines receive thousands of dollars each year from the sale of industrial articles made in the classrooms and from the products of school and home gardens and home projects.

When a girl graduates from the seventh grade of the General Course she has received practical training in cooking, house-keeping, sewing, and the care of children, and, in addition, is able to turn out commercial articles in embroidery, lace, weaving, etc. Boys receive instruction in commercial basketry,

bamboo and rattan furniture, wood-working and gardening.

### Agricultural Extension Features

The extension features of the agricultural work of the Bureau are the most highly developed of all school activities. In 1919 the 145,830 regularly inspected home projects in vegetable raising, fruit growing, chicken and hog raising linked the home with the school, thereby extending the school influence into the home life of the people; the 1,230 garden-day celebrations brought fully one-half of the adult population together in open competition where farm crops, farm animals and handicrafts were displayed. Schoolboys and schoolgirls were able to compare their products with the products of practical farmers, and the farmers were able to note the results obtained by the younger generation through the use of modern methods. During the year 4,385 school gardens and 120,975 home gardens were cultivated by school pupils. The total area of these gardens was 1,918 hectares and the local value of the production in them was \$400,604.

### Agricultural Education Program.

Vocational education is developed in the Philippine schools of grades five to seven inclusive, and the courses consist of domestic science, farming, commerce and trade. All of the activities of a well-regulated Philippine farm were carried on last year at 189 schools, or at 51 more schools than during the previous year. Of these 189 schools, 13 were classed as agricultural schools; 14 as farm schools, and 162 as settlement farm schools. The agricultural-education program has now expanded far beyond the financial support which it receives. Trade schools are equipped with modern power machines, and besides giving elementary instruction in wood-

working, they offer courses in cabinet making, blacksmithing, iron working, and mechanical drawing. Orders are accepted from private individuals and from municipal, provincial and school authorities for the making of furniture and school equipment. The number of pupils enrolled in trade schools during the school year 1918-1919 was 3,605, and the value of the production was \$3,505,380.65.

### **School Expansion.**

The population of school age in the Philippines is about 1,200,000. In 1919 the annual enrollment was 776,639, or 104,910 more than in 1918. The report for 1920, Bureau of Education, Manila, is not as yet available, but it is known that over 900,000 pupils have been brought under the influence of schools.

The annual enrollment for September, 1919, was

4 year primary course.....	612,503
3 year intermediate course....	81,335
4 year high school course....	15,476

In addition there is a university with an attendance of about 15,000. These facts do not take into consideration the large private enrollment.

Until 1918 the chief concern of the Philippine educational system was to give as many children as possible a primary education of four years. Probably the greatest unifying factor and the most important tie of political union in every country is a common national language. English is more appropriate as a national language than any other because it is best suited for communication with the outside world. The most appropriate text books for school use are written in English and practically the entire field of literature is open to those who know English. The Bureau of Education has always emphasized the importance of the use of

English as the common language in the Philippine Islands. The aim was therefore to give every child a knowledge of English and a schooling which would make him a good citizen capable of caring for his own interests.

Today English is considered the most important single study in the public schools. The present aim of the Philippine educational system is to provide every child with an elementary education of seven years. The old distinction between the primary and intermediate schools is being done away with. The average statistics show that this aim of general elementary education was attained to about 50 per cent in 1919. However, plans are very definite for the absolute realization of these aims by the year 1923. These plans cover finance, school houses, equipment and teaching force.

### **Finance.**

The school financial system as at present constituted requires that the Insular Government render financial assistance in all branches of school work. The Insular schools are supported entirely by the Insular Government. For the provincial, normal, high, farm, commercial and trade schools, the Insular Government pays the salaries of teachers, the provinces provide the buildings and the equipment, and the pupils furnish their own books. Schools offering the primary and the intermediate courses are supported largely by the municipalities from local school revenues, but they are given Insular aid in the employment of teachers, in the payment of current expenses and in the construction of equipment and buildings. The entire cost of superintendence and supervision of schools is borne by the Insular Government.

### **Inadequacy of Funds.**

With the passage of Act 2782 in 1918 providing p 30,000,000 for school exten-



sion, the problem in connection with the handling of elementary schools has been solved for five years at least. But no provision has been made for the provincial high schools and for the provincial schools giving normal, farm, trade and commercial courses. Lack of funds make it impossible (1) to maintain more than one high school in each province, (2) to establish, to equip and to maintain the number of normal schools required; (3) to operate farm and agricultural schools successfully; (4) to give adequate support to trade schools, which even now are powerless to provide the large number of trained men needed to meet the industrial demands of the country; (5) to maintain more than one commercial school for the entire Islands; (6) to furnish adequate support to the commercial courses which are given in a few high schools. It is hoped that some sort of legislation will soon be made to provide for the founding, the operation and the maintenance of more provincial high and vocational schools.

In 1919 the total school expenditures were as follows:

Total Insular .....	p 10,087,449.92
Provincial expenditures for school purposes (1918) .....	715,614.63
Municipal expenditures for school purposes (1918) .....	4,098,808.01
<hr/>	
Total government funds p	14,901,872.56
In addition, voluntary contributions .....	682,549.58
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Total expenditures for education .....	p 15,584,422.14
Expenditure for educa- tion per capita of population (10,350,640).....	1.505

Cost of education per pupil based on average monthly enrollment (569,744) .....	27.353
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**Buildings.**

At present there are 3,432 government school buildings, of which 919 are classified as permanent, 816, as mixed-material; and 1,687, as temporary or provisional. Of the 919 permanent buildings, 475 are constructed according to standard plans, and are known as Galbadon school buildings. There are now 3,647 school sites. Much help in the construction of school buildings is received from the people in the form of voluntary contributions of money, materials, labor and land. In connection with the school extension funds provided for by Act 2782, it has been the policy to give preference to those communities which contribute most to the schools. This has encouraged the donation of a large number of buildings and sites by friends and patrons of schools. In some barrios the people have secured land, constructed schoolhouses, and provided the school equipment, with the understanding that the Government would furnish the necessary teachers and supplies.

**Teachers.**

The expansion of the teaching force of the Bureau of Education is perhaps the greatest problem of all. For instance, in 1919 almost 3,000 elementary teachers were added to the teaching force. Along with this expansion it has also been possible to increase the average salary of municipal teachers to p 30.65 and the Insular teachers to p 65.83. Without question the one step which would most effectively improve education in the Philippines would be to provide a much higher minimum wage for all teachers, both Filipino and American. It has been the policy of the Bureau to assign practically all

American teachers to secondary work. During the last year, because of the great shortage of American teachers, the number of Filipino teachers handling secondary subjects, was greater than the number of American teachers handling the same subjects. In 1919 there were 14,430 teachers employed for the Bureau of Education, of which 374 were Americans, the rest being Filipinos. Quite naturally with the great expansion in the native teaching force the average qualification of teachers has suffered but every effort is being made to meet this situation by the expansion of normal schools and normal courses, the most careful supervision of teachers and the encouraging of teachers to improve themselves professionally through reading courses. The teachers' vacation assembly held in Manila every year and followed by normal institutions in every province, is an important factor in the teaching force of the Bureau.

### Summary.

The present director of education in the Philippines is L. B. Bewley, whose report for 1919 has been freely used in the preparation of this article. He has undertaken the task of conserving what the Bureau of Education has achieved in the last twenty years and is expanding its activities so that every child in the Philippines will receive at least seven years of elementary education. At the same time he is improving the teaching of English and academic instruction in general. It is probable that the next few years will witness a development in these subjects as noteworthy as the growth of industrial and vocational instruction in the last few years.

## EDUCATION IN THE PACIFIC COLONIES OF PORTUGAL

FRANCISCO DE PAULA BRITO, JR.

*Consul General for Portugal*

I must state first that I am not an educator and consequently my address is not a thesis but only a simple attempt to give information about the conditions of education in Portugal and its colonies.

The Republic of Portugal is a Pacific country as far as geography is concerned due to the fact that we possess two colonies bordered by the great ocean—Macao and Timor—and not less by the fact that all our activities are impregnated with our Pacific spirit.

All social movements with the object of attaining the confraternity of the different races of the world are regarded in my country with the highest sympathy. The essential condition for the good understanding of the different branches of humanity is the knowledge of the ideals of civilization of each people. It seems to me that with good will we could eliminate all the misunderstandings that now divide mankind. But for this purpose it is essential that all people be convinced that we are all members of the same family, with the same rights to live and develop our activities according to our own national tendencies.

In a meeting of the "elite" of the different races these universal principles are always recognized as true. But why is it that governments do not act some times in accordance with these principles? I think that it is because the leaders of a people, as Georges Sorel says, in a remarkable book, "*Les illusions du progres*," are only the executors of the dominant ideas of their epoch, and these ideas are the result of the average intellectual elaboration of the people themselves. That is why the education of the people is the only

way leading to a better understanding among the different races of the world.

Portugal, although a small country in Europe, possesses one of the largest colonial territories in Africa and Asia. In Africa we have the islands of Cape Verde, Guinea, S. Thomas and Prince, the vast colony of Angola, including about 780,000 square miles and Mocambique with 470,000 square miles. In India, we possess Goa, Damao and Dui, and finally Macao and Timor in the Pacific, that is to say, about 1,260,000 square miles of colonial territory.

### The Golden Age of Portugal

Our language is spoken in all the continents of the world by more than 40 million people. The golden age of Portugal was the 15th century. It was at this epoch that our navigators, educated in the naval college of Sagres, made their excursions into hitherto unknown seas. Bartholomeu Dias doubled the Cape of Good Hope, and in 1498 Vasco da Gama reached the East Indies where a Portuguese empire was founded due to the military genius of Afonso d'Albuquerque. 1500 Pedro Alvares Cabral discovered Brazil.

Starting from India the Portuguese navigators arrived in Canton, where a powerful pirate named Chan-Si-Lau was ravaging the region from Canton to the island of Formosa. The Government of Canton made an alliance with us and asked our help, promising to give to our king the peninsula of Macao if we could defeat the pirate fleet. This was accomplished and Macao was given to us forever. Ultimately we reached Japan where we obtained authorization to settle in Nagasaki. All the commerce with the Orient was therefore in the hands of the Portuguese. At this epoch the population of the kingdom of Portugal was about 1,500,000 inhabitants.

### The Educational System

Education in Portugal consists of three divisions, namely: Elementary schools, high schools and universities.

The elementary schools teach reading, writing and grammar of the Portuguese language; arithmetic, history and geography of Portugal and its colonies; civic education; ethics; natural sciences; drawing and gymnastics. The course in these schools covers five years or grades.

The object of teaching in the high schools is to give the students the elements of a general culture, and to prepare them for the universities. It includes the range of human knowledge, a progressive intellectual development, physical culture—"mens sana in corpore sano"—and the education of the artistic sentiments and of the will.

The high schools or lyceums are established in each of the seventeen chief-towns in which Portugal is divided for the administrative purpose. Lisbon, however, has four high schools and Porto two. In each capital of the Portuguese colonies a high school is found. The lyceums include seven years of study, the first five years being common for all students and constituting the general course, and the two last years, named the complementary course, are divided into two sections: a science course and a letter's course.

The general course embraces the first five years of study including Portuguese language, Latin, French, English, History of the World, Geography, Natural Sciences, Physics, Chemistry, Mathematics, Drawing, Gymnastics, Singing and Manual Training.

The complementary course, or the two last years of study is divided into: Complementary course in Sciences and Complementary course in Letters. The complementary course in letters includes the following subjects: Portuguese Lan-



guage and Literature, Latin Language and Literature, English Language, History, Philosophy, Geography and Mathematics. The complementary course in science includes: Portuguese Language and Literature, English Language, Philosophy, Geography, Physics, Chemistry, Natural Sciences, Mathematics and Drawing. Individual practice work is carried on by the students under the direction of the teachers, in laboratories, museums or in the fields.

The object of this work is chiefly the development of the scientific education in order to create in the pupils the habit of scientific research and criticism. In their work the attention of the teachers is called to manual ability, the faculty of observation, the personality and the initiative power of each student.

There are in Portugal three universities, the University of Coimbra, the oldest of our universities, established in the 13th century, was organized under the same basis as the universities of Paris and Bologna. Instruction is given in four faculties: Theologie, Law, Medicine and Philosophy.

There are also the University of Lisbon and the University of Porto, including the faculties of Medicine Law, Sciences, Letters and Mathematics.

Besides these faculties there are colleges of applied sciences, namely: Engineers of Mines, Electricity, Chemistry and Constructors of Machinery, Commercial Sciences, Agricultural and Veterinary Colleges, Naval Academie, and Military Institutes.

#### **The Colony of Macao**

The port of Macao is situated in the extreme southern part of the island of Hian-Chau. The total area is about three square miles. The total population is 83,984 inhabitants, including 79,807 hCinese. The chief industry of Macao is fishing. Another industry is

the manufacture of cement which is exported to Manila and Hongkong. Textile mills supply the neighboring countries with cotton cloth. Some oils are also exported. However, the majority of the people is occupied in commercial work.

Public instruction in Macao includes 125 elementary schools with an attendance of 5,500 students, one lyceum consisting of a general course and a complementary course, similar to that which I have already discussed when speaking of education in Continental Portugal, and a number of commercial schools. Education is gratis in the elementary school and a very small fee is payed in lyceum and commercial schools. •

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#### **EDUCATION IN THE UNITED STATES**

THOMAS E. FINEGAN, LL.D.

It is not my intention to attempt to outline the American system of education for the benefit of Americans in attendance upon this conference. I shall assume that they understand it quite as well, many of them even better, than myself. I hope to be able to visualize the American system as it is in operation throughout the several states so that it will be possible for our friends who are here from other countries to have a fair understanding of the general plan under which our public schools are administered, what the nation seeks to accomplish through its schools, and what some of their outstanding weaknesses may be.

#### **Education a Matter of State Control.**

The most of you know that the Constitution of the United States is a written document which defines the powers of our national government. There is not a word in that document relating to education. There is, how-

ever, a fundamental principle of American constitutional law to the effect that those powers of government which are not expressed in the constitution are reserved to the several states.

The great fundamental principle of American education therefore is that "Education is a subject of State control." It is not a subject controlled or regulated by the national government nor is it a subject which may be regulated or controlled by localities. The legal power to control education in America is the State and by the State is meant the legislature which is composed of representatives chosen by the people. The people of a given locality in a state have such powers and obligations in relation to education as the legislature of the state may impose by law upon them. We therefore have in America forty-eight systems of education. I am not going to outline these to you in fifteen minutes.

It may appear to you at the outset that there is no national system of education in America, but on examination you will learn that there are not such great differences between the systems of the several states as you might expect to find. The early settlers, the English and the Dutch, believed in education and as soon as they instituted government they established a church and a school house. The leaders of the several states who built the foundations of the Republic were believers in public schools. Schools were therefore maintained from an early date and it became the tradition of the several states that schools should be maintained. Laws were from time to time enacted which made it mandatory upon every community to provide free schools. Each state has also from time to time incorporated into its constitution an article which requires the establishment of schools.

This provision of the Constitution is simple and is in substance as follows: The legislature shall provide for a free system of common schools wherein all the children of the state may be educated.

#### **State Departments of Education.**

Each state has therefore established a state department of education possessing more or less authority in relation to the administration of public schools. This department exercises authority over the certification and training of teachers, the courses of study, the supervision and inspection of schools, the enforcement of the compulsory attendance laws and the enforcement generally of laws relating to the administration of the schools. In several states there is a state board which is the legislative body at the head of the state system. This board is called State Board of Education, State Board of Regents, or State Council of Education. The chief executive officer of the State system is called State Commissioner of Education, State Superintendent of Public Instruction or State Superintendent of Schools. This executive officer is chosen in various ways, in some states by the state board, in others by appointment by the governor, and in others by popular election. More are chosen by the latter method than under all others.

In some states the powers are more centralized than in others. In no state are such powers exercised by the head of the state system as the superintendent of these islands exercises. I commend in the interests of the schools the powers conferred on Superintendent MacCaughy. After an experience of thirty years in the departments of two leading states of America I must confess that the nearest approach to the principle founded upon the constitutional requirements in relation to edu-

cation, viz: "That equal education opportunity shall be accorded every boy and girl in the land" is more nearly approached on these islands than in any other place in America. This principle means that each boy and girl shall be given opportunity to attend school for equal periods of time, shall have teachers of equal qualifications and the right to pursue such courses of study as they may desire to take in order that they may be properly prepared for the life work which they desire to follow.

In each state local officers are chosen by the people—usually at a school election, to administer the schools. The state is subdivided into districts, townships or countries, and each of these subdivisions elects a school board. This board employs and dismisses teachers, fixes their salaries when such salaries are not fixed by the state law, repairs and erects school buildings and is responsible for the local enforcement of laws relating to the schools. These officers therefore exercise important functions in relation to the schools. The standard maintained and the advancement made in public education depend in a large measure upon these boards. This plan, of course, involves the procedure which must obtain in a democracy and such plan undoubtedly increases the interest of all the people in public education by placing direct responsibility in such matters upon them.

#### **Financial Support.**

The financial support of public schools is based upon the same democratic system. Only one-tenth of the cost of education in the several states is paid by the state. The other nine-tenths is paid from funds raised by local tax upon the property within the district or other division which maintains the schools. The present ten-

dency is to increase the amount paid by the state. The state of New Jersey pays about one-half the cost of its schools, New York about one-third of the salaries of the teachers in its public schools. Pennsylvania pays fifty per cent of the required salaries of its rural teachers and from twenty-five to thirty-five per cent of the initial salaries paid teachers who are employed in the schools of the cities of that state. California has recently adopted a constitutional provision which insures a large contribution from the state for the support of schools. Each year the people of the nation through the action of local officers in each school district authorize a tax upon their property for about \$900,000,000 for the nation. This is done year after year without hesitation and with very little the support of schools which attracts criticism. This action by the people must be regarded as their irrevocable belief not only in education but in democracy as well. In a few states a per capita tax ranging from one to five dollars for each person twenty-one years of age or over has been authorized recently for the support of public schools.

#### **Compulsory Attendance.**

The attendance of children upon school is compulsory now in every state in the Union. In some states there is a feeble enforcement of such laws. Generally all children are required to attend school while it is in session during the first six years of school work. In some states children must attend until they are fourteen years of age and unless they are employed in some lawful occupation between the ages of fourteen and sixteen they are also required to attend school. This is a requirement which we hope to see adopted for every child in America.



There is also a wide difference in the legal school term of the several states. This is a vital factor in the efficiency of a school system. The term ranges from six months in some states to ten months in others. This illustrates one of the weaknesses of the American public school system and the inequality in school opportunity which prevails. Rural schools in the great majority of the states have not only a shorter term than that provided in the cities but they also have teachers of less academic and professional training.

### **The Teaching Corps.**

There is no uniformity in the qualifications exacted of teachers in the several states. One of the real weaknesses of our school system is the method which prevails for the certification of teachers. In many states this function is exercised by local superintendents and serious abuses are perpetrated upon the schools under official authority. In this important matter the tendency is to place the certification of teachers under the authority of the chief educational officer of the state.

Normal schools for the training of teachers are maintained by each state. There are about 300 of these institutions in the country. They prepare about 30,000 teachers annually for the elementary schools, which is only about one-half of the number required to fill the schools. The deficiency is obtained from high schools and even large numbers are employed who have received no education beyond that received in the elementary schools. The teachers required for the secondary schools are supplied largely from colleges and universities. Some of the normal schools are maintaining courses for teachers desiring to prepare to teach in high schools.

The most vital factor in a school system is the teacher. The only way

to supply a body of trained teachers is first to set a high standard or professional qualifications for teachers which should be state-wide and then fix a salary schedule sufficient to induce the young people possessing the best intellectual talent of the country to enter the teaching profession.

The question of adequate compensation to the teachers of the country has been a national issue. The leading professional and business men of America have within the past two years recognized the value of education to the great commercial, industrial and political affairs of the country by urging such action as might be necessary to provide the schools of the nation with an adequate supply of trained teachers. Many of the states in the East, the West and the Central-west have adopted salary schedules which give hope that educated and trained teachers will be supplied in the schools. Pennsylvania has set a state-wide qualification of four years high school work and thereafter two years in a normal school as the minimum qualifications for all teachers in the elementary schools of the state. These qualifications apply to rural as well as urban teachers. The initial salary of \$1200 is paid to each teacher who enters the service and annuities of \$100 are authorized for a period of eight years provided satisfactory and efficient service are rendered and such advanced work in preparation of better service as the state shall require is satisfied. In other words compensation is based upon service and qualification and this principle applies alike to men and women.

### **Text-books and Courses of Study.**

Text-books and courses of study are very largely matters of local regulation. In some states a state board determines the text-books which shall be

used in the schools. Books are usually adopted for a period of five years and not generally changed within that time. In the majority of the states the textbooks are adopted by each local board. This board is generally advised on these matters by the superintendent of schools and a committee of teachers.

In some states the chief educational officer of the state is authorized to prescribe the courses of study which shall be given in the schools. In other states such officer prepares courses which are generally accepted by the schools throughout the state. Nearly every state department of education prepares courses of study for the schools. Committees of leading teachers and superintendents usually prepare such courses upon the request of the state department.

#### **The Public School System.**

The traditional elementary school course in America is eight years and the high school four years. The work of the public schools therefore covers twelve years. The introduction of the junior high school is rapidly changing the courses of study in our public schools. Under this plan courses are organized as follows: Junior high school course for three years and senior high school courses for three years. In some schools the courses are on the basis of six, two and four. The progressive schools now include, in addition to the usual subjects, such subjects as art, music, nature-study, general science, health, which includes physical training, home-making, agriculture, and various vocational courses. Those who desire to go to college may prepare and those who desire to prepare for commercial occupations generally have the opportunity. In many of the cities of the country technical and commercial high schools are maintained. From the very inception of a

system of public education girls have been accorded the opportunities which have been provided for boys. While vocational schools are provided in many school systems we do not begin to provide such courses as the public demands require.

#### **The School Population.**

In 1914 more than one million immigrants came into this country with the intention of making the United States their home. Every nation of this vast earth was represented. The great majority of them could not read or write English. They brought with them their children. These children were sent to public schools. There they were to receive their first great lesson in democracy.

I should like you to visualize this morning the two hundred thousand educational institutions in America. They are found in every hamlet, village, borough and city. They are in the sparsely settled portions of the country—on the hill tops and in the valleys, as well as in the densely populated sections. See them scattered throughout the length and breadth of this Republic and remember that they are very generally supported by taxes which are voted by the people themselves. Listen to the tramp of the feet of 25,000,000 of the children of America marching to and from these institutions every day. In the elementary schools will be found 20,000,000 and of these 18,500,000 are in public schools and 1,150,000 are in private and parochial schools. In the high schools you will see 2,000,000 boys and girls and of this number only 150,000 are in private and parochial schools.

In the 575 colleges and universities of America there are 3,500,000 students and of these 130,000 are in institutions like state universities supported by the state and 220,000 in institutions

maintained by private endowment or contributions. In the central and western states the schools system terminated in the university. This is not true of the eastern states. The only eastern state east of Michigan which maintains a state university is the state of Maine. This is due to the fact that the great colleges and universities in the east were founded even before the public school systems were established in these sections and yet in these sections many of the states are making contributions to higher education. New Jersey makes certain appropriations to her colleges. New York makes large appropriations to certain institutions and maintains a system of 3,000 scholarships which entitle the holders to attendance in any college or university in the state. Pennsylvania appropriates annually several millions to colleges and universities in that state. Similar action is taken in other states.

### **A Straight Track for All.**

America contemplates, as I have before stated, that her school system shall start in the kindergarten and terminate in the university. Every boy and girl in the land shall be given the opportunity to make this race. There is not, however, a state which now maintains a public school system which affords its boys and girls this full opportunity. We appreciate the great power exerted upon the institutions of America and in the development of her ideals through our system of public school education. This system is the greatest democratic influence in the world. These 2,500,000 children in attendance upon the public schools, colleges and universities of the country represent all classes of people. The children in attendance upon the public schools and universities of the country represent all classes of people. The children of the poor, the children of the rich, the

children of the great mass of common people of America, the children of all races and all creeds are here brought together in one body to receive an education which shall lead them to respect the rights of others, to understand their obligations to their country, to be liberal and tolerant in their views and understanding of others and to become good American citizens. In other words these institutions are developing that attitude of mind and that principle of democracy so clearly and eloquently described by Dr. Sisson yesterday forenoon. (Applause.)

The legal school term will be increased so that every boy and girl shall be accorded not only the privilege of attending school ten months each year but shall be required to complete at least the elementary and junior high school courses. The over-crowded conditions of our high schools shall be remedied and there shall be a seat in the senior high school for every boy and girl who may desire one and there they shall receive instruction in those fields that shall prepare them for service in our great American democracy.

Every class-room shall have an educated, trained teacher and teachers shall receive compensation which will enable them to live like other respectable people and to travel and study for their intellectual improvement and to enjoy that recreation which is essential to successful work.

Provision will also be made some day for a proper and adequate plan of adult education. Every American citizen and every person living in this country and earning a livelihood should know how to read and write English.

### **Inadequate Provision for Higher Education.**

An adequate plan of health instruction should be provided and every pupil in a public school should receive as



regular and scientific instruction in health and recreation as such children receive instruction in reading, spelling, writing, numbers or any other subject. Nearly every college and university is over-crowded. Many young men are denied a college education when the needs of the country call for an increased number of college-trained men in every field of human endeavor. Many of our colleges and universities have an enrollment of 5000, 10,000, 12,000 and even 25,000 in Columbia University. The heads of some universities had the judgment years ago to limit the number of students which would be received. One of the leaders in this movement was our distinguished President in the action which he procured in relation to Stanford University. Others have followed that lead and more will follow it. This means that increased provision must be made for the education of men and women in the numerous fields of higher education.

As we survey the needs of the entire educational field we find that the one essential element is more money. How are we to get it? It seems to me the way is simple.

#### **Federal Appropriations Needed.**

In 1920 appropriations made by the government of the United States for war purposes were five billion dollars. For all civil and governmental purposes only four hundred million dollars. If the United States had determined to create a fund for the support of education, and had put into it a dollar for every dollar which she was compelled to put into the war, we would have a fund which at four per cent would not only provide one billion dollars which is the annual cost of maintaining education in America, but provide in addition thereto for educational purposes seven hundred and sixty million

dollars. In my own state, if the taxes which the property owners of that state paid had been put into a special fund for the support of education, it would have produced at five per cent, a sufficient amount not only to operate the school system of the state perpetually at its present cost but, to produce an increase of twenty million dollars per year for the expansion of educational facilities. War is expensive.

If we wish to provide funds to accomplish all the desirable ends which I have specified as necessary for our civilization, if we wish to develop our public school system so that it may provide the facilities demanded by the public, if the nation is to establish libraries and provide educational extension for the common enlightenment of all our people, if we are to build more and more high schools, colleges and universities, if we are to build great systems of public highways for the convenience, comfort and needs of the people of all parts of the nation, if we are to develop and improve the agriculture interest of the land, if we are to meet the needs demanded in the conservation of our coal, forests, water and other natural resources, if we are to provide society with the agencies which shall improve mankind, we must provide vast sums of money and the money now expended in the contemplation of future wars must be diverted from such sources to be used for the great needs of humanity. Our great problem is therefore to develop such an interest and understanding with the nations of the world that all misunderstandings shall be settled by peaceable means. (Applause.)

#### **Discussion**

MR. HADEN: I would like to ask a question, or rather, make a request. I would like to have Dr. Finegan give us some idea of the part that is played by

private enterprises in education in the United States, and the relation of them to the state systems. It is such a very important question in the United States that I would like to have him do that.

DR. FINEGAN: Mr. Chairman, really, the relation of private education to public education is not so important as you would think. Let me bring these facts to your attention again; of the twenty million boys and girls in the elementary schools of the states, 18,500,000 are in the public schools. One million five-hundred thousand are in the private or parochial schools, and of the two million boys and girls in the secondary schools only one hundred and fifty thousand of them are in the private or parochial schools.

Very generally the laws of the different states provide that children in attendance upon private schools shall pursue courses of study which are the equivalent of those given in the public school curriculum. In some of the states, as in New York and Pennsylvania—I cannot speak of the others—the head of the state system has the same authority over these schools which he has over the public schools in the matter of inspection. In other words, I prescribe in my official capacity the minimum courses which are given in the public schools of the state, and also in the private schools of the state. I have the right of inspection of these institutions to see that the courses are properly given and executed. In some states, for instance, this last winter the state of Michigan passed a law which places the certification of all private school teachers under the state department. Very generally, however, certification of teachers is not under the control of the state authorities. Have I given you the thought that you had in mind?

MR. HADEN: In part, Dr. Finegan, you have, but only in one point have you

given it to me, because a large part played in private enterprises in America is in the colleges and universities, you didn't touch that at all, for instance, Harvard, and many other institutions of private enterprise—and I would like to have you say a word about those.

DR. FINEGAN: There are in attendance upon what you might call the public university, universities supported solely by state funds, one hundred and thirty thousand students. In the private universities and private enterprises like Harvard, Columbia and others, two hundred and twenty thousand. We do not look upon these institutions as purely private institutions—they are what you might call quasi-public institutions, they are chartered by the State, and the State has the right to revoke the charter. There is no public necessity which would warrant any action on the part of the state in interfering in any way with the freedom of these institutions, or the manner in which they are carrying on their work. I think I express the attitude of the American people on the question of control of higher education, when I make this statement, and I think that the best evidence of that is the fact that to my knowledge no legislation has been proposed to modify the powers of these corporations, or to confer on the state authority over them.

Now, have I covered your point?

DR. HADEN: Yes, I think sufficiently, but I thought it was very important that those points should be brought out here, the large part played in private enterprises and the comparative freedom of those institutions. You see there are more in private institutions than in the public ones. Now, there is one other point, Dr. Finegan, that I want to ask you. I don't know exactly what you meant by "east of the University of Michigan," which is Ann Arbor, wheth-

er you included in that for instance, a state like Virginia?

DR. FINEGAN: I did not include the southern states—did I say there was no state university east of Michigan?

DR. HADEN: No state university—

DR. FINEGAN: There is one, I should have said one, the State of Maine, that is the only university in what we call the east. We speak in this country of Virginia as being 'south.

MR. HADEN: I think the first university in America was one established by Thomas Jefferson in the state of Virginia.

DELEGATE: If I may ask Dr. Finegan a question about health instruction?

DR. FINEGAN: There is a great movement in all the states of the Union in relation to health instruction, and that includes of course physical training. Many of the states have made it mandatory, and many of the states have provided subsidies for such work. Teachers are being supplied as rapidly as possible and are being employed just as rapidly as they are trained for the work. I know that many states are doing some work in physical training. There is an hour's talk on that subject if you take the broader subject of health instruction.

SAME DELEGATE: Is it general, that the medical inspection departments are under what you might say, the control of the health department?

DR. FINEGAN: The plan differs, but in a great majority of the states medical inspection is under the control of the school authorities. In some states it is under the control of the health authorities.

DR. SISSON: If I might talk for a minute or two, I would like to speak on one or two points.

First, I want to speak with regard to the question which Dr. Haden asked.

I must confess that I was astonished that according to Dr. Finegan's statistics there are more students in endowed institutions of higher learning, than in State institutions. I am quite confident that this will not long be the case. I think the facts of the last twenty-five or thirty years, at the outside, make that perfectly clear. If you go back as far as 1886, which happens to be to me a rather interesting date, you will find that there was only one state university in the whole United States which could claim to be an institution of first rank, that was Michigan. In comparison with Harvard, Yale, Columbia, Pennsylvania, all the other state institutions, were insignificant. Today, after a lapse of twenty-five years, a considerable number of state universities are absolutely in the first rank. One of those state universities is the largest in the whole United States, and I believe without exception, that four or five of them are absolutely in the first rank of institutions of higher learning. I refer to such institutions as California, Illinois, Wisconsin, Minnesota, and these followed by a list of fifteen or twenty state institutions, or state universities, that are rapidly rising to distinction in science, research, and education, and increasing in size at enormous speed, so fast that the increase in size constitutes one of our most serious problems. I feel it would be a mistake in your description of the American school system to pass by, especially in view of Dr. Haden's question which he has raised, without looking this inevitable trend squarely in the face. I will refrain from prophesying, but I call attention to the enormous sweep of things in the last twenty-five years which has taken in the secondary education, and the same thing has taken place, as Dr. Finegan's statistics show, in respect to the public high-school which is already clear out



of reach of the private high school, whereas twenty-five years ago there were more in private than in public high schools.

Now before I pass from this, I thought Dr. Haden was going to bring out what is probably the gist, the real gist, of this interest in this matter, namely, that the privately endowed institutions may be contributing a quality and element, regardless of its size, regardless of the number of students, contributing an ingredient, as it were, in our higher training, which state universities have not yet been able to master so fully.

Now I want to go into one other thing, suggested by Dr. Finegan, referring to the vital problem of getting real potency into the educational profession. That, from the point of view of education, is absolutely the greatest part of the problem. I agree that salaries must be improved, I don't want to abate one jot what was said with regard to that, but I am absolutely convinced—and I wish I had an hour to argue—I am absolutely convinced that salary is not the most important part, by no means the final thing. I think there is another thing, far more to the profession which if attained, will guarantee more than anything else the necessary salary improvements, and that is increasing the dignity of the profession. (Applause.)

I want, most of all, to appeal to the teachers to quit apologizing for their profession. I want to look my fellow citizens in the face, bankers, lawyers, doctors, and the leaders of the American people, the business man, and tell them that my job, no matter how unworthy I may be personally, and this is not a matter of personal pride on the part of any of us, that my job is the most important, the most difficult in the world. (Applause.) That it calls for the best brain, and intelligence, the

finest training, and most indomitable courage, and the highest qualities of all sorts of men and women, and it must have those qualities. And I want to say this, after speaking for the past eight or ten years, and very frequently before groups of business men and professional men, that they are entirely ready to listen to this, for they know it is true. Now what we need is this, we need that they shall learn to look up to the teaching profession, and in order that that may be the case we have got to be proud of the profession ourselves, and instead of saying, "I am only a teacher", say, "I am a teacher." (Applause.)

DR. FINEGAN: May I, Mr. Chairman, say a further word about state universities, I don't want the opportunity to pass by without saying that it was impossible to say all the things I wanted to say. I think it is not far distant when some of these great conservative states in the east, which have been satisfied with the institutions—private institutions, will establish state universities. I know that the question is under consideration in at least three of the great conservative states of the East.

DR. STRATTON: As a member of one state university I think I shall not be charged with prejudice if I speak a word in favor of those universities that are not upon state foundations. The distinction has been rather sharply drawn between those that are on foundations and those that are state supported. That distinction cannot be so sharply drawn. For example, the University of California, represents in general, I think, the enthusiasm in many of the states which individuals themselves have for education. So strong is their desire for education that they have amply and most generously supported state universities by private gifts, comparable to the great gifts that have gone into private insti-

tutions. So while we have a privately endowed institution, in one sense, yet it is also governmentally controlled, although a large measure of freedom is secured by vesting its control in what might be called a private corporation, the Board of Regents.

DR. MOORE: We of Harvard and Yale maintain another distinction than that which has been brought to your attention, namely, that Harvard and Yale are national universities, not state, but national universities.

As a matter of history the first state university was one founded in 1636 by the general court in Massachusetts. It was more liberally endowed, by private individuals than by the state, and thereby secured a greater degree of independence.

It is a very ancient point, it is not altogether material how the university is funded or how the university is directed, what does affect us far more materially is, what its purpose is, and its service. I have some friends who want to throw bricks whenever I speak of Plato, but he is our captain. He founded the first university in the western world. It was private, though in all his writings he insisted that education should be public. Then there came a moment in history that put Aristotle and Alexander side by side, that moment, that fortunate moment, led to the founding of the great museum of Alexandria and the library of Alexandria. The first purpose of these institutions was that they should be public, and do a public service.

Now I have been meditating this morning, as I have been listening to the moving and splendid talk that Dr. Finegan gave us, and I meditated to this effect:

"Blessed be that spirit that drove those New England young men to leave home and become missionaries in these foreign parts. Blessed also be the many

of similar consecration who stayed behind and became protagonists of the spirit of America, and of Christianity, and founded and fostered the great public school system of the United States. Those protagonists of that spirit who remained behind like Ralph Waldo Emerson and Horace Mann did no less service than the missionaries have done all about this great Pacific sea. They were knights of the Holy Spirit as Heine said the teacher should be."

DR. HARADA: I want to say just a word about what Dr. Haden said, to correct any misunderstanding, when he said that in the new university regulation in Japan the school of theology is not allowed. I think he did not mean that the study of theology or to teach theology is not allowed, nor that religion is tolerated in private institutions. In the Doshisha University, for instance, we have the department of literature, which is divided into two sections, one purely literary and another section for theology. What the new regulations—university regulations, means, is that theological school is not recognized as a department of University, nor degree of theology be recognized by the new regulations. I hope it may not be misinterpreted; personally I feel that the regulations may be changed so that a department of theology could be established. But as far as it goes I hope what Dr. Haden said may not be misunderstood, that religion is not tolerated in private institutions or the teaching of theology is forbidden by the new regulations.

DR. JORDAN: May I say just a word. The division between the private and public institutions in the greater part of our country means this: The private institution has to call on its alumni and their friends for money; the state institution goes with more confidence to the legislature, and the legis-

lature is bigger than individuals, and in time will get more and more money. We see very clearly that state institutions in a short space of time are going to be more wealthy than any private institution; and there comes the danger of measuring the value of institutions, not by the thoughts that it starts and sends out, but by the number of people that come there, and a great institution may not be a populous one, or it may be; that has nothing to do with its greatness. There has been, especially since the war, an enormous rush of young men and young women to colleges, because they believe, and believe justly, that they can get something of value that they did not get before.

Now the state university is bound more or less to cater to the needs of the state in asking for money from the state. The private institutions are at liberty, if they wish, to look forward to the future, beyond the present time. There is no future for Harvard, Yale or Stanford, or any private university, unless they can look forward to the future and act with reference to that, while the others have, more or less, not entirely, but are more or less bound to meet the immediate needs of the state. And that is a very great thing, as well as others.

I notice, however, that Stanford, twenty years ago, was seventh in number of the country, now it is about 50.

One more point: The private institution is the creator of the public institution, they came before. The California university was influenced by the early professors of Yale who came there. I remember when I graduated from a private institution, Cornell, some fifty years ago, one of the things that President White laid down was this:

"Stand by your state universities, for they are the educational hope of the country." (Applause.)

MR. HADEN: Dr. Sisson has correctly sensed what was in my mind in part, namely, the question of what private institutions can contribute to public institutions.

Take universities like Yale, or Princeton, which are private in the sense that they are on great private foundations; they take the place of the state universities in providing education, but they have a larger measure of freedom in practical matters, and in the teaching of morals and religion. They can set on foot and develop certain things with greater ease, and perhaps with greater success, than the state universities. But the state universities are influenced by them, and have a quality that they probably would not have if there were no private universities. I agree with Dr. Sisson in his forecast in regard to the increasing number and influence of the state universities, but I am all the more anxious on this account for the continuance of the private ones.

Take, for instance, the theological school. Yale can have its theological school without any trouble, and so can Harvard, or the University of Chicago, or any of the great private universities. They not only can have them, but many of them do. The state universities do not have theological schools, and perhaps should not have them. There is a greater measure of freedom in the private institutions. This is true in the United States, but it is not true in some other countries. They might well consider the fact, that if a university is established by private enterprise, and maintained by private money, it is entitled to have its grade recognized, and at the same time have a school of theology.

That is not so in Japan. Although the law has been liberalized considerably in the last three years, no private



university is allowed to have a theological department. We are right up against that problem in Japan at the present time. I see no good reason why private universities in Japan should not have the same measure of freedom in this respect as those in America. I hope the day is not far distant when it will be granted.

There is one other point to which I want to call attention. As I see it, the American state universities are non-sectarian, but are not irreligious. On the other hand, many of them are very

religious. I was present this summer at the Centennial celebration of the University of Virginia. It was a grand affair. More than one hundred universities and colleges, from the University of California to the University of Christiana, had their representatives there, and more than fifty college presidents were present. Practically the whole of the first day of the celebration, which lasted four days, was given up to religious exercises, wholly non-sectarian, but in their spirit and in their form, religious. (Applause.)

## 5. WHAT KNOWLEDGE IS

### ON THE NATURE OF KNOWLEDGE.

DR. ERNEST C. MOORE.

My subject is sufficiently forbidding to have made the audience small, and I am rather surprised that it is not small.

After all, knowledge is our stock in trade, and we ought to find out what it is. We ought to talk about it. We ought to have fairly well-defined notions concerning it, and that is my justification for bringing in and offering to you here at this time what promises to be a very dry discussion.

Many of us here among the delegates are university men, and we think that university education is vastly important, and it is; we tend to think that if universities flourish and university education goes forward all will be well with the world. But that evidently is not so. You may have universities, and you do have them in oligarchies and in tyrannies. The university by itself is not enough. We must have university education, for this world is governed, as Lord Bryce says it is, by majorities. That, you will remember, is his definition of a democracy. It is not necessary that a democracy, to be a democracy, have a president. Its chief officer may be a king. I suppose, he might even be an emperor, although I am not quite clear on that point, but Lord Bryce says, "The essence of a democracy is government by a majority;" if that is so then the common school is the school which makes government possible. The common school is the school which must be served. The common school is the school whose interests must be kept alive and fostered as much as possible, for government by a majority is nothing more or less than government by public opinion, and

the States that are governed by public opinion must see to it that the public can have an opinion, and that is made possible only through the common school. I say this because today our entire discussion is to be about the common school and elementary education. The whole day is given up to that subject.

### Two Views of Knowledge

The common school professes to lead everyone to knowledge, and the common school must see to it that the knowledge which everyone inherits, the knowledge which is generated in the country, is real knowledge, not pseudo knowledge. That brings us back to the question what is knowledge, what do we mean by that word? I can tell you the difference between two views of knowledge in this fashion. The folks who go to a football game and sit on the bleachers have a certain knowledge of football, but it is very different from the knowledge of football which the players have. The knowledge of football which the people on the bleachers have is observer's knowledge, and the knowledge which the players have is player's knowledge. Now observer's knowledge is the thing that ordinarily passes for knowledge, and player's knowledge is the thing that I want to commend to you this morning as the thing that ought to pass for knowledge. Some folks believe that since we have minds we ought to use our minds in getting mental pictures of all that exists, and when we have succeeded in getting pretty complete mental pictures of the things that exist then we can say we have knowledge, but you can see that would be observers' knowledge, the knowledge of lookers-on.

The other view is that knowledge is that something which will help us play the game. Some folks are much to be envied, some Americans, because they know the Japanese language. Now, there is a difference between knowing the Japanese language and merely knowing about the Japanese language. You and I and all of us know something about the Japanese language perhaps, but only a few of us know the Japanese language; and I am going to say that our knowledge about the Japanese language is of no moment in comparison with a knowledge *of* the Japanese language.

Now, all schools ought to go in for knowledge *of* things, knowledge which helps to play the game, rather than the knowledge which the spectators get from the bleachers. These two views of knowledge, which, in technical terms, are known as the view of intellectualism and the view of pragmatism, the view of intellectualism being the view that knowledge is the awareness of things as they exist, and the view of pragmatism is that knowledge is the means by which we can do the things that human beings ought to do. These two views are contrasted,—and go back to two different views of mind which are contrasted.

### Two Views of the Nature of Mind

Lord Francis Bacon is sometimes spoken of as the founder of modern science. It is said that Francis Bacon pointed out that knowledge is power. Knowledge is not merely an awareness of that which exists. "Knowledge" he said "is power", and yet Sir Francis Bacon did say other things which are quite confusing; certain other things very different from this statement that "Knowledge is power;" for example, he says in one place, "God hath made the mind of man like a glass, capable of an image of the universal world, for knowledge is the double of that which is."

God hath made the mind of man a looking glass, capable of the image of the universal world, able to reflect an image of the things that exist, for knowledge is a double of that which is.

Now, are our minds looking glasses? Are they cameras? You know very well if we stand before a looking glass it will reflect all that is in front of it, and if you set up a camera in front of a scene it will take impartially all that is in front of it. Now are our minds made so they will reflect impartially all that is brought to their attention? When Shakespeare talked about "Holding the mirror up to nature" was he talking about the business of man. Is it the business of man to hold his mind up as a mirror to nature and to get complete images of all the things that exist? I think I can prove to you in about a minute that our minds are not that sort of thing at all. They are different from cameras and looking glasses. They don't work after the looking-glass fashion at all; they don't work after the camera fashion at all.

Suppose we put up a screen here and on that screen we write all sorts of numbers. Now, having written those numbers, I will ask you to look at them. How many of them can you see at one moment? A looking glass will reflect them all at once and the camera will make pictures of all of them. Now, does your mind do that? No; you see one particular number clearer than all the rest, and then look at another particular number, and so on. Don't you select first this number and then that one and give attention to one at a time to the exclusion of the rest? I think you do. Our minds work by selection. They work by attention; they work by focalization; they work by picking out some one part of a scene and giving attention to that and excluding the other



parts or at least keeping them in the dim background.

### **Genuine Knowledge Due to Selection**

Now, if man is a creature whose mind works by attention, then knowledge cannot be the image of that which is all about us, but must be an awareness of a certain part of that which is about us, emphasized to the exclusion of all the rest of the things about us.

This is pretty dry and pretty abstract. But let me make it very concrete. I am saying that all knowledge, all real knowledge, is due to selection. All real knowledge is due to the tendency of the human mind to pick out certain things from other things and to disregard always more than it regards. Now, let me illustrate. I have moved into a new house, let us say, and all my books are in a heap on the floor, and I must in the next day or two arrange them on the book shelves. There are five thousand volumes and it is going to be a considerable task to arrange these books. First of all, why do I arrange the books on the book shelves? Won't the books be just as happy on the floor as on the shelves. I don't think I arrange them for the sake of the books, I arrange them for my own convenience, and when I start to arrange them on the book shelves in how many ways could I arrange them there? I could arrange them according to the color of their bindings, and make a beautiful wall paper of them, some people do arrange their books in that fashion, and they do make beautiful wall paper. I could arrange them by the size of the volumes or the number of times the letter "a" appears in them, or the number of times the word "The" appears in them, or the number of times a comma occurs in them, or the number of times a period occurs in them. I *could* arrange them in an indefinite number of ways; but how *do* I arrange my books.

If I am wise, I put them on the book shelves in such a way that if I come to the shelves next week or next year I will be assisted in getting the book I want. I arrange my books for the sake of the use or in anticipation of the use I am going to make of them tomorrow or next week or next year. I have the notion of use in my mind, repetition of use day after day. I am going to work with these books, and now I anticipate what I am going to do next month by putting them on the shelves in such a way that I can come and take them down without loss of time. Isn't that the principle and don't I disregard the number of "A's" in all these volumes. I don't stop to count them. I don't stop to count the number of commas or the number of times the exclamation point is used. I disregard far more facts in arranging my books than I regard. I must do it. There is no other way.

### **The Selection Which Science Makes**

The French mathematician and physicist, Poincare, makes a quotation from Carlyle in one place in his discussion of science. Now, Carlyle is characterized by overstatement, and this quotation is one of the most characteristic quotations that could be made. Carlyle says, "John Lackland passed by here." John, the King, passed by this spot, John, the King, whose barons relieved him of his land, and whose subjects called him, therefore, John Lackland, and Carlyle goes on to say, "Here is something admirable. Here is a fact for which I would give all the theories in the world" and then Poincare says, "The physicist would not talk that way. The physicist would say 'John Lackland passed by here. That is nothing to me, for he will never come this way again.'" That is, the physicist is interested in things that come this way again. The physicist and, I take it, every scientist, is interested in repetitions of fact; not in

facts but in repetitions of facts, in principles or laws, if you please. Science is the awareness of that which is going to happen tomorrow and next month and next year, and science must be studied because it helps us to get ready for it, and that is what Sir Francis Bacon meant when he said, "Knowledge is Power."

Knowledge is that which enables us to get ready for things that are coming, and provides the possibility of repetition, of use.

### **Selection Applied to the Subject of Spelling**

Let us now apply that to elementary education. Children are taught in the elementary schools in our country, a subject which is called "Spelling," a very difficult subject, and one which almost nobody ever masters. There are four hundred thousand words, more or less, in the English language, and we must teach spelling. Now, what does the knowledge of spelling mean? Does it mean the ability to spell these four hundred thousand words more or less, or spell the largest possible number of them? It is grotesque to think of being able to spell four hundred thousand words, and, I think, it is useless to be able to spell the largest possible number of them. The study of spelling ought to mean more than that.

When do you have occasion to spell words? Do you have occasion to spell the words you hear? No; no one spells the words he hears. Do you have occasion to spell the words you read? No, no one has occasion to spell the words he reads, as a rule. Do you have occasion to spell the words you speak? No, we speak without spelling. Each one of us has four vocabularies. He has a hearing vocabulary, which is perhaps the largest of all, and he has a reading vocabulary. I am not quite sure which is the larger of these two.

He has a speaking vocabulary which is by no means so large as his reading or listening vocabulary; and he has a writing vocabulary which is very much smaller, because most of us do not dare to write most of the words we speak. When we take our pens in hand we find our vocabulary has shrunk.

How many words do people use when they take their pens in hand? It occurred to Dr. L. P. Ayres, of the Sage Foundation, that it might be useful to find out how many words people use when they write, and he gathered together a large number of letters, some two thousand letters of all sorts, love letters, business letters and so on, and he employed a staff of readers to read the letters and list the words in them, and he found that there were only two thousand words in all these letters, and five hundred words would do the business of writing all of them, practically; and Dr. Ayres says the first duty of those people who teach spelling is to find out the words people use when they write. Their vocabulary is much smaller than the total number of words in the English language. Moreover, if anyone will find out what these words are, he will find that all of us can learn to spell, we can have lessons on these words, two words a day, as they used to teach in Cleveland, Ohio, and eight words in review, until all the words have been learned; and the spelling of them will have been established as a matter of habit on the part of the pupils. Spelling, when you learn to spell, is a vast improvement over the thing we have in most of our schools.

### **The Principle of Selection Applied to Geography**

Let me go on to illustrate by the subject of geography what knowledge is not, and when I do that I may perhaps call your attention to what it should be, and is. Sometime ago, along about the

year 1915, the director of the Bureau of Educational Research in the great city of Boston, together with the professor of geography in the Normal School of Boston, decided that they would, if possible, work out some sort of a yard stick, or a foot rule by which to measure, if they could, the knowledge of geography which the students were getting in the schools of Boston. Now, Boston, thinks it knows, and this was highly important for Boston. They worked out two examinations on geography. One a series of questions on the geography of the United States, and in that series of questions were such questions as these: "Locate New York City, locate San Francisco, on an outline map which was given the pupils on which they were to do the locating. Why should the flood plains of the Mississippi Valley be good for agriculture?" "Flood plains" is a technical term, but the students were familiar with it because it was used in the geography book which they studied. "Why does the region east of the Rocky Mountains have less rainfall than the Eastern Coast." Questions of this sort were asked on the geography of the United States, and on the geography of Europe questions of this sort were asked: Locate two seaports of European Russia. Why has Germany become a manufacturing country? Why does Great Britain import wheat?

These questions were carefully constructed to test the geographical knowledge of the students who were to write the answers. The examinations were submitted to some 565 eight grade elementary school pupils in selected class rooms in the schools of Boston, and 166 third year high school pupils in the high schools of Boston, and to the whole freshman class of the Boston Normal School, which was composed of 86 graduates of the high schools. With

what results? With an astonishingly disappointing result. 8.7 per cent pupils of the eighth grade passed, and 4.3 per cent of the high school pupils passed, and one out of the 86 students in the Normal School passed in the geography of the United States, and nobody passed in the geography of Europe.

### **A Geography Examination in Boston**

Now, I say, Boston knows, or thinks she knows at any rate, and she was disappointed in these results. They were talked over in the drawing rooms and at the dinner tables of Boston, and I was present when they were talked about in one of the great houses on Beacon Hill. Our host was a member of the school committee of Boston, and he had as his guest the president of the State Board of Education and the director of its bureau of research and the Superintendent of Schools of Boston. The discussion was all about education that evening, finally somebody said, "How do you explain the fact that the results of the examination in Geography were so poor." Some of the older men explained it by saying, "It is because the children of this generation are so much inferior to the children of our day," and someone else said it is because the teachers are so poor, and then somebody spoke up and said, "Would you tell me how many facts are brought to the attention of a pupil in the schools of Boston who studied geography for one year? Would you say ten thousand facts?" And they said, "Yes, fully ten thousand facts are brought to the attention of a pupil within one year." If you try to teach ten thousand facts you simply teach none. You simply foster chaotic confusion in the minds of the pupils. Are there ten thousand facts in geography that any child ought to know? What makes a river so important that every child must stop and give a part of his expectation of 70 years of life to



the consideration of that river? What makes a fact in history so important that it must be brought to the attention of every child in the United States or Japan or China. Is not a consequence of futility so terrible that we must find an answer to that question if possible?

I think it was Dr. Sisson who said from this platform yesterday that most of the facts we are taught in history are not pertinent. He said, using a famous legal phrase, that most of the material of history which is taught is incompetent, irrelevant and immaterial. If that is so, we must, as educators, set ourselves to find out what history is competent, relevant and material, and we must set ourselves to find out what geography is competent, relevant and material, and what physics is competent, relevant and material, and what ethics is competent, relevant and material. I understand this new philosophy which William James advocated and to which John Dewey is giving his life, I understand that it is an effort to find out what history, what geography, what ethics and what religion is competent, relevant and material. It is an effort to dissect the accumulation of facts which tradition has given us, to cast aside the husk and get to the heart and kernel and substance of the matter.

#### **A Movement to Determine Essentials**

Now, I haven't any more time, but I should like to tell you, if I had, about a movement we have had in Southern California for the last three years,—a teacher's movement to pick out the essence of the various subjects which are taught in the elementary schools. We were associated with the superintendents of nine different cities and these men appointed committees of teachers; they appointed certain of their best teachers in history to a history committee, and appointed certain of their best teachers to a geography committee, and we had sixteen or eighteen different committees, one for

each of different subjects taught in the schools, and we put to them the question, "What is geography for?" That was the question which the geography committee tried to answer. "What is arithmetic for?" "What is history for?" They spent two years or more in trying to answer those questions, and then they went on to answer the questions, "What are the essentials of this subject in the light of my answer?" I think I might say that the MacMillan Company has undertaken to print the reports of those committees on these subjects, and sometime this fall we shall have those books for use in the schools of Southern California.

My purpose is to bring before you and urge upon you this view of teaching elementary school subjects. This work we must do in making text books. We must adopt this view in the task that is ahead of us in defining our job. It seems to me this is not an American point of view; it is just as pertinent to Japan and China and New Zealand as it is to the United States.

After all, since our lives are short and there is so much we must spend our minds upon we must if possible find out what the objective of knowledge is, and then we ought to cleave fast to that.

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#### **THE UTILITY OF KNOWLEDGE**

HUGH HEUNG-WO CYNN.

Knowledge may be defined in various ways, according to the standpoint of the ones who define the meaning, but for the purpose of educationalists who are interested in international peace, it may not be altogether incorrect to consider the thought as expressed by the late Prof. Lester F. Ward in one of his books on Sociology. Knowledge, according to him, is the accumulation of facts discovered and things achieved by the generations past and handed down to the present generation as a

common heritage, to be appropriated freely by all men. Whatever that has been discovered and achieved could not and have not been bequeathed to the descendants of those who made those discoveries and achievements, but they have become the common property of society at large, in which everyone has a rightful share.

Then, the idea of pragmatism, as often referred to by Dr. Moore on this floor, points out and emphasizes the question of use, or utility, of given facts. As soon as anyone speaks of utility, he is immediately stigmatized as "utilitarian," but we are all anthropocentric, if not egocentric, and unless a thing or fact has its utility to us, it does not concern us. This makes us inquire whether knowledge has any use or not, and if it has, what it is. We find that it has an all-important use in that it gives a tremendous help in man's struggle for, and enjoyment of, life. It is a means to a fuller and nobler life.

### Knowledge a Common Heritage.

The fact that this instrument is a common heritage makes it apparent that the amount of knowledge possessed by a given group, much or small as the case may be, is bound to react upon the remaining groups, and it in its turn shows the necessity of a uniform diffusion or equal sharing of the total stock of knowledge. In this connection, it might be of interest to quote a portion of a lengthy editorial on the Pan-Pacific Educational Conference in one of the leading dailies in Korea, the Far Eastern Daily, the day before my departure from the city of Seoul:

"Viewed from a broader and higher level, education is not a problem of one nation or one race, but of the whole mankind. Especially is this true now when easy communication has made the whole world one household. If the edu-

cational condition in nation A is not flourishing, its harmful influence is bound to react upon nation B; and, even if it did flourish, it will have a very serious bearing upon B, if A's educational aims are unholy. To make it more concrete, when laborers from a less civilized nation migrate to a country where the civilization is of higher type, those of the lower standard of living which go hand in hand with lower scale of wages will underbid those of the higher standard and will eventually control the labor market, which means ruin to the higher type. It also means a great misfortune to mankind as a whole, and it should be combatted in the interest of the advancement of civilization. . . ."

The inter-relation of the educational standards of different nations shows that we all have a mutual interest of vital character in the educational problems of our neighbors. This truth makes itself evident to us not only as a matter of duty and altruism, but, even more as a matter of self-interest. To recapitulate, (1) knowledge is the common heritage of mankind, (2) knowledge has its utility in man's struggle for higher and nobler life, and (3) the diffusion of knowledge, or education, in one nation has a vital bearing upon the advancement of another, and in turn upon international peace.

### CHINESE VIEW OF KNOWLEDGE

CHANCELLOR TSAI YUAN-BEI.

*(Translated by Dr. Sze Moo Ling)*

I have taken five minutes to translate Dr. Tsai's paper. He speaks about knowledge from the Chinese point of view, and he says in ancient times in China the meaning of knowledge was greatly confused with the meaning of memory.

I think it is very difficult to explain to you, because the word "knowledge"

in Chinese is composed of two Chinese characters. One means "know," and "know" means "recognize." In old times, for instance, you meet a man on the street and that means knowing him, but after a certain time suppose you meet this person again, suddenly you can tell who he is; maybe you can tell when you did meet him. So they bind these two characters together, forming a term "knowledge." So this term seems to me entirely to suggest "experience." And then there is another definition of the term of knowledge, as Professor Moore pointed out, and that is that knowledge, that mind, is something like a looking glass, that receives the image from the outside. Now, this is knowledge. Knowledge is to receive the things, the observation, from outside. So these two definitions seem to be confused with each other.

According to Dr. Tsai's opinion, knowledge is capacity to receive the outside, to observe the outside thing. This capacity for observation is entirely dependent upon the power of initiative, and this depends upon the mental power of the individual. So he was greatly impressed by what they call mental tests. This new branch of science seems to have developed very fast in Europe and America.

### **Chinese Education Facing a Great Struggle**

He also points out that from the Chinese point of view education, both in the primary schools and in the secondary schools, is facing a great struggle, because in old times in China to study simply meant the exercise of only memory. Now this is entirely wrong. So we have to introduce the modern scientific way.

Dr. Tsai wants to know what is the real meaning of education. While we have introduced the modern method of education in primary schools and second-

dary schools and although we have the new text books, still we want to find out what education is. Take, for instance, the citizen of a republic. The most important duty of a citizen of a republic is to vote. Dr. Tsai wants to ask you whether every citizen is going to vote by himself or with someone else who is standing behind him, and, in his opinion, a great many newspapers, with pictures and so forth, might be able to mislead the people, so it is a very important problem for China to solve,—how to lead the citizen correctly by the correct method of education. Thank you. (Applause).

### **KNOWLEDGE FOR THE SAKE OF KNOWLEDGE.**

DR. T. HARADA

You have been discussing the form of knowledge, but there is another point in question and that is, what is the nature of knowledge. I am not accurate in my expressions, perhaps, but I might formulate this matter in another way. The acquisition of knowledge is largely desired by every person for the sake of utility. A knowledge of that kind is essential to human life, and is subject to no question, but there is another purpose in the acquisition of knowledge, and that is what has been called by the ancient Greeks and some other peoples, knowledge for the sake of knowledge. Our interest in knowledge, that is our impulse or desire to acquire knowledge, not for the sake of its utility, but for the sake of knowledge, means, admiring the truths, admiring the existence of the fact or truths, and of the underlying principles or laws, or, you may use the word "logos," in the place of law.

And then comes, perhaps, another kind of knowledge, not admiration of things; you may call it enjoyment, and on this point knowledge verges on aesthetic enjoyment, and I don't know where the exact boundary lies. For the sake of knowl-



edge, that is knowledge in admiration of facts, and knowledge, and aesthetic enjoyment,—here comes in our lives intellectuality leaving merely what may be called platonic knowledge, and in listening to the addresses this morning my mind reverted to this point. Knowledge has various functions. There is our interest for the sake of control, for the sake of activity, for the sake of activity and use; but on the other side, human nature wants something to admire, to contemplate, and to enjoy. Now I wonder whether education, perhaps all education pertaining to human life, does not depend upon relationships and perhaps it is a coördination of those various aspects that is the real nature of knowledge. (Applause.)

### CONTRIBUTION OF HISTORY.

DR. K. HARA

DR. JORDAN, *Chairman*: A book which has just appeared, of which I have only lately seen a copy, is Dr. Hara's history of Japan, and it has this very great value for international purposes—that it is a book written from the inside, not about what Japan has done on the outside world. I think it is a very illuminating book from an international standpoint. I call next on Dr. Hara of Japan, the author.

DR. HARA: Ladies and gentlemen: I wish to speak a few words about history and its teaching in general. Needless to say, history is one of the most important classes of knowledge in cultivating international ideas, and today the entire international business is being talked of louder day by day. In such a time how to treat history in an international way is a very difficult though very important problem.

In spite of all the talk about internationalism almost every country is growing more and more nationalistic. In such a time, how to teach history in an international way is a question very delicate to handle. We would be able to make many

apparently useful suggestions, but very few of them would be fit to be practised. All nations, almost without exception, are plaintiffs and defendants at the same time before the judgment of history. Unfortunately, however, human weakness, individually and socially, is prone to tell falsehoods when to tell the truth is of the utmost necessity, and in the teaching of history, truth must be always adhered to, howsoever inconvenient it may be to certain countries or persons. Therefore, it is not a very easy matter to utilize history-teaching in order to attain the realization of the world's peace thereby. Yet by providing better text books and teaching in a manner more international than now, we shall be able, I believe, to contribute to the cause of the world's peace in not a very small degree.

### AMERICAN EDUCATION IS NOT COMPLETELY DEMOCRATIZED.

DR. FREDERIC BURK.

I have a few words to say which may possibly be regarded as being in a minor key. I really think that this Conference has been too harmonious. My good colleagues, I fear, regard me as "the bad boy" of our delegation and have been apprehensive lest I utter some truthful but embarrassing *faux pas*. I feel that I am about to do so. I can but hope that if I speak through some wickedness inherent, nevertheless I may make virtue apparent. Be assured that I shall not say aught against education as a principle for no one can go further than I in the conviction that education is the greatest force, if not the only salvation, for human betterment. It is the means of education which is at issue.

### The Curse of War

I would recur again to the curse of war—not to the comparatively lesser curse visible in the millions of fresh

graveyards, in the wrecked homes of the survivors, in the bankruptcy of nations, but I would ask your attention to the more far-reaching ravages of war accomplished by its influence in establishing for us an administrative system in schooling which has dwarfed and shriveled the possibilities of education.

Let us turn back the pages of history some centuries of time. Let us reflect upon the fact that for untold ages war was the chief business of human life. Such a condition naturally developed and perfected an administrative system which was magnificent and effective—for purposes of war. But this experience went further. It naturally so dominated the human mind that all other agencies of civilization were shaped, by imitation, upon this war system without realization that it is pure assumption to declare that the system best for operating an army must also be the best for operating political government, religion, society and education. Herein lies the tragedy of human civilization.

The essential principle of military organization is that the warrior chief shall do all the thinking and planning, and that the soldiers shall implicitly, blindly, unthinkingly obey. This is the foundation of military organization, and the wiser the chief and more unthinking the soldiers, the greater the military efficiency.

The earlier political system imitatively borrowed this formula and thereby emerged autocracy. As in the military system, so in the primitive political system, only the autocrat exercised judgment. The whole duty of subjects, as of soldiers, was to obey—blindly, unthinkingly, absolutely. There could be no recognition, nor even conception of personal rights of subjects to life, liberty or the pursuit of happiness.

Similarly in social development, fol-

lowing the military formula, aristocracy emerged, reserving for itself exclusively the right of judgment. The whole duty of the serving class, as of soldiers, was to obey unthinkingly in order better to serve.

Similarly also, in the organization of religion, the right to think independently was a privilege reserved for the high priest and even the idea of a personal conscience for the worshippers was as foreign to religious thought as the right of a soldier to determine his own action.

### Education Adopted the Machinery of War

Finally, as education came to be undertaken its development was along precisely the same beaten path. The teacher became modeled upon the ideal of the war chief, the autocrat, the aristocrat, the high priest with exclusive rights of thinking judgment to set before the pupils what to learn and how to learn. The pupils' duties were shaped upon the models of those of obedient and unthinking soldiers. The historical process by which this situation was developed is clear, natural and logical. Yet, after all, is obedience, however sound and efficient in military organization, a teaching tool?

History also reveals the outcome of this blind copying of the military organization. A blunder eventually must be rectified. There came the revolutions. First, in the revolution in religion, the cry went up for the rights of personal conscience. Then, assisted by this religious revolution, the struggle in politics for democracy, and in social organization for the open door to social equality, began, and the end is not yet.

Education alone has as yet had no active revolution. The doctrine that education is a passive process of obediently absorbing words still prevails.

Yet as absurd, as impossible, as tragic, education of the twentieth century essentially consists in memorizing what is taught, without motive other than obedience to the teacher, with out adequate opportunity for personal objective, initiative or constructive thinking. It is true that, to the degree that word memorizing constitutes education, the army system has been fairly successful, but the trouble is that the higher types of thinking—reasoning, invention, discovery, initiative, etc.—are not reachable by this system of army obedience. A pupil, under obedience, may learn the words of Lincoln's Gettysburg Address but no degree of obedience can induce the pupil to understand, to feel, or to carry into personal action the meaning of this prose poem. Furthermore, until the nineteenth century, we may say, education existed not to develop truth, in its modern scientific meaning, but to establish beliefs—beliefs of religion, beliefs in the divine rights of kings and aristocrats, beliefs in social taboos and privileges, beliefs even of reputed facts in the scientific field. The world had indeed little use for education in the sense of determining actual truth, regardless of the conditions affected. The evil is that we have carried over, into the nineteenth and even into the twentieth centuries, a type and system of education entirely at war with the civilization of these centuries.

### Education in the Windjamming Stage

Let us approach the matter from another angle. Formerly ships were propelled solely by wind acting externally upon the sails. During the past century sea transportation has been revolutionized by the engine whereby the ship is propelled by force from within it. By analogy, democracy may be said to represent a transition from political conduct excited by external

compulsion towards political conduct generated by forces within the individual. Religion, similarly has emerged from taboo superstitions by the exercise of individual conscience. In industrial relations we are getting at least in sight of the realization that the intelligent initiative of the workman is the chief asset of both employer and employee. Social relations are being transformed by placing the responsibility for conduct, not on external compulsions but upon the intelligent, self-generated judgment of individuals.

Again, however, our school system is the hindermost laggard. It is back, in principle, with the windjamming ship. The force the schools are using to teach is that of external compulsion, by punishments and rewards.

Our schools have not yet developed the principle of self-generated initiative. We proceed by imposing tasks. It is true that, as in the case of windjamming ships, that some progress is made by external compulsion. We do make use of the memory. But reasoning, initiative, invention and the higher flights of mentality which constitute the essentials of civilization are not affected by the windjamming principle.

### Two Kinds of Thinking

Latter day psychology is fast establishing the fact that there are two kinds of thinking—a low grade kind by which word memorizing and certain types of unthinking habits may be slowly and with difficulty established; and, secondly, dynamic thinking by which the higher levels of intelligence of reasoning, of artistic and dramatic appreciation, of scientific research, of social conduct, etc., alone are reached. Administration of education in the schools uses but one of these kinds of thinking—the first. The second has hardly been attempted. Probably it can only be established by revolution, similar to



those through which democracy, religion, and social conduct are now being reborn. Such a revolution would require that we place the responsibility for reaching desired goals upon one's own constructive thinking, just as in a democracy the citizen becomes responsible for errors in his own judgment. It seems a strange anachronism that when the United States passed from autocracy to democracy, politically, official notification of so important a change was not given to the Bureau of Education. As a consequence, we are faced, after a century, by the fact that we are attempting to train young citizens of democracy by means of the same old machinery by which the serfs and subjects of autocracy were trained—students who are expected to accept beliefs through obedience rather than to construct by exercise of their own mental powers, scientific judgments.

Through our text books, recitations and lectures students are expected to do no more than accept obediently and later, in examinations, to regurgitate what has already been printed or said. At best it is a warming-over process. It does not call for constructive thinking upon the part of the student. The newer movement seeks to remedy this

anachronism by so setting the educational stage that the dynamic forces of personal purpose, initiative and invention shall be called for. It is a new thing and the principle is a hard thing to grasp and still harder to hold. As a consequence terms expressing this principle become popular, wane and finally sink into obloquy. Such has been the fate of such terms as "motivation," the "project method," and "pragmatic education," etc. But the initial intent of each has been the same. Each seeks educational democracy.

I therefore hope that you will agree with me that the curse of war, in establishing its formula as the main-spring of education has wrought more damage to civilization even than its ravages in visible fields.

Clearly, until schoolmasters in a democratic nation can substitute for the system copied imitatively from the military system for the purposes of training unthinking serfs, a truly democratic system which calls for vigorous constructive thinking, it ill becomes us to be too boastful. The best we Americans can at present say for ourselves is, in our vernacular, we are hopefully "upon the way."

## 6. THE NEEDED KNOWLEDGE CONTENT

### THE NEED FOR BECOMING GEOGRAPHY-MINDED.

MYRTA L. MCCLELLAN

There is a word used the wide world over, "Cosmopolitan." It has a specific meaning to most of us. We have learned to use it in reference to a citizen of the world. A citizen of the world is a person who has touched elbows with enough folk in the world so that he has become mellow through that contact with those people, and he sees things with a broader vision. He is no longer alien to any group of people.

If this conference is to succeed in its purpose, we must, I feel, become more geography minded. That is what a cosmopolitan is, geography minded. We in my country are not sufficiently geography-minded as yet. Let me give you a specific instance. Dr. Moore suggested that there might be rivers that every child in the United States should know. Perhaps the Mississippi is one of those. Every year, almost, the great Mississippi at the time of the melting of the snows on the high mountains goes on flood and lives and property are lost. We are told that in one year's time with an expenditure equal to that which the United States government undertook in the building of the Panama Canal, the Mississippi, the Ohio and the Missouri rivers, its affluents, could be controlled for the benefit of that part of our United States of America and great national benefits would result.

And the rivers themselves could be made much more navigable if they were controlled. Why has that not been done? Simply because the people of the United States are not sufficiently geography-minded in the West and in

the East to recognize that the control of that river and the good of the folk in the central part of the United States is the good of all. Let us apply it to the world. We need to be geography-minded for the world. Every nation has its particular problem which we could help to solve, which we could help bring to a successful conclusion more quickly if we all worked together.

### Geography Valuable to the Common Man.

Two years ago, a group of teachers in Southern California attempted to find out Why teach geography? What is the value of the teaching of geography? We interviewed many prominent business men and asked them outright the question, "Does geography function in your every day experience, the geography which you learned in your elementary school? We were told by most of these people that the elementary geography which they learned did not function. When they wanted to use geography they had to use a particular type, which they got for their profession or business, but when we asked this question of several hundred businessmen, housewives, workers on the ranches all the way from bankers and teachers to workers in the orange groves, "Does geography contribute to life? the answer was unanimously yes. your understanding and enjoyment of

If geography does contribute to the enjoyment and understanding of life, it becomes, utilitarian, does it not?

If it be utilitarian let us discuss what geography is for a moment. One of our geographers in the States says that geography is more like philosophy than any other subject, because it has no content of its own; it has to borrow

from every other subject. That is unfortunately true, but more fortunately too, we do have a core for teaching us geography, and the core is man, the peoples of the earth. We can go merrily and call upon history to interpret one particular phase of man's life, and we call upon agriculture or forestry, or chemistry or astronomy, etc. We are like David Grayson, who said that all the world was his. He was richer than a king, because he could go where he liked. We geographers are like that. We make any subject matter function so long as it interprets what man is doing and what he ought to do. Does it serve a useful purpose from the standpoint of the enjoyment of life? We interviewed people from all classes of life and it was my pleasure to interview the butcherman who supplies my family meat, and when he wound up his statement he said, "I think it is rather nice to know the climate that grows prunes." (Laughter.) It may be that is not utilitarian, but if it gives one pleasure it is worth while.

### **The Interrelations of the World.**

In these days when we are talking utility we must be more specific. I talked to a gentleman at a luncheon since I came to Honolulu who is engaged in a large business and he tells me pessimistically that he has business opportunities galore for young men who will make these positions their job, but they want easy hours and the first thing they ask is as to whether they are going to have Saturday afternoon off.

Geography is worth this, if we study it sympathetically: we discover that everybody in the world is working for us, and that we are working for everybody else. If one wears silk he can go into the countries of the world and see the making of the silk. We are riding in every country in the world on rubber tires. We need to stop and think

of the man working alone out in the twilight forests, in the heat of the tropics, that you and I may be comfortable. It is not only that they are giving us service, but our boys and girls must learn that work must be done, and there is a glory in work well done. I must tell you of the dignity of Mary. She comes to our house to clean, and is so proud to leave things in neat order that she dignifies a task which most people would consider a menial one. And our boys and girls should learn that it does not make much difference what you do as long as you do it right. Percy Mackaye has written a poem about a boy who hated to hoe beans. One day he broke his hoe handle and ran away. He fortunately ran away to school, and fortunately came in contact with a man who was a real teacher. When he finished his course he went back to the ranch, mended the hoe handle and started to hoe beans; his father looking on wonderingly and not understanding, asked, "Enos, what did you learn at school?" and Enos, who had been hoeing in his dreams and his visions, replied, "To hoe." Geography ought to do this for us.

### **Teaches Respect for Other Standards.**

I mentioned the other evening that proverbs of a country get at the heart of a people. Here is one from the Arabic. "Never choose for your judge the man who has not sinned your sin." How can we take our measuring sticks and say another person or another people is wrong until we know the long course of training, the long course of thought, that has brought them to the point where they see as they do?

The cosmopolitan is mellow because he has seen back of the tradition of those other people, and he has learned to judge them with a sympathetic regard for their standards. Geography ought to teach us to respect and understand



the traditions of other people, and, if we can so present it, it then becomes utilitarian in the highest sense.

What point of view should our geography give us? This may well tell a part of the story. We are talking today about the cross-roads of the Pacific, but our boys and girls shall learn through the teaching of geography that there are strategic positions the world over. Some countries have strategic positions because of climate; some because of soil, and some because of position; and we, as individuals, have strategic positions because of natural aptitude, and it is necessary to find out whether the person in a strategic position or the nation in a strategic position uses his position for the highest good.

#### **Nature's Forces Harnessed.**

Another thing is the matter of initiative. What can we do? Geography covers so large a field. One of my educator friends contends I am wasting time in teaching climate. Perhaps I am. He says there is no such thing as climate any more. Man has conquered climate. My city of Los Angeles had reached a few years ago its limit of growth, so they said. It had a lack, and that lack was water. By the cooperation of people, by the enterprise of people, by the application of up-to-date scientific principles, Los Angeles receives its water from a river 250 miles away. The water was led over deserts, under mountains and a great siphon, large enough to drive an automobile through, conducts the water over the mountains and into Los Angeles.

They have done the same thing in Australia, and the Perth aqueduct ranks with the Los Angeles aqueduct as one of the great mechanical achievements of the world, which has changed an arid climate into a productive climate.

I could multiply indefinitely the results of man's enterprise. I was talking to a man in these islands who declares that if it were not for the cooperation of people and the pooling of interests and finances here Hawaii could not be in the position that it is today. These are some of the aims, some of the big results, come of the big ideals, which geography can bring to us. For the furtherance of this we need a wealth of information; not facts as facts but facts related, until every child shall see a reason for things. If you don't believe a child can reason, let me tell you a story of my little neighbor, Jimmy, seven years old. One morning during the war his mother and father were talking at the breakfast table about a ship which had been camouflaged for a trip across the Atlantic. Childlike Jimmy asked, "What is Camouflage?" It was explained to him, and presently, for curiosity, his mother inquired, "What do you think originated camouflaging?" Jimmy replied, "Do you remember the story you told me about the polar bear? He is white so his enemies can't see him against the snow." If a child of seven can think independently, then you will agree that geography should be taught more nationally.

#### **The Need for Travel.**

One of the great needs in the teaching of geography is travel, getting first hand experience. This map (wall map of world) has become alive to me. Whenever I see Hawaii on the map now I shall think of the days over the blue sea and the quiet palms and the hospitality and music of its people. Can we all travel? Perhaps not. Can some of us carry the message back? I think so, because all love to hear stories of foreign lands, but it depends on what we take back. Are we going to take back the bizarre, the peculiar, the differ-

ent? We may if we wish. What are we going to take back? We ought to take the message of little Alta who spontaneously sprang up in class and exclaimed: "Other people aren't queer at all. They are just different, aren't they?" And why are they different? Because they have a different environment. When we think of the warm yellow sunlight of the Tropics we should realize the growing of things, the prolificness of the land. When we think of 65 degrees, going toward the north, our children should be able to see the the long, long day where there is no darkness, but only twilight, and where Nature turns that northern land into a natural hot house, so that in Alaska, wheat has ripened in a six-week's term for the last twenty years. This will help in understanding the assertion that Alaska is to be one of the great agricultural lands of the future because of its natural setting.

We must recognize this weakness, that we lack travel. We must bring the experience to our boys and girls. Can we do it? We have to discard the old method of teaching it by memory if we do. It can't be done that way. It can be taught rationally by assisting students to interpret their own experiences. We also have a lack of vision of the subject. Lack of training is largely responsible for this, but in my country I am sorry to say, that school authorities do not feel that geography is of sufficient importance to teach at the age when children are most rational in their thinking. We must crowd geography up through the grades to the place where students are able to see relations in a big way. We are also handicapped by the lack of good material or too much poor material. We have material which gives wrong impressions, and is out of date, and we lack the material which should give

the boys and girls the vital information. I am proud to say that the Pan-Pacific Educational conference is planning to recommend to the Pan-Pacific Union the preparation of authoritative material which we can use around the Pacific to make us better acquainted with each other.

Geography is a word which is used to express something. I am willing to have this something called by any other word under the sun, so long as it brings about the results which makes us think of things in the terms the people of the world and if geography is that, under any name what so ever, its final result can be stated in terms of its aims that it has made us sympathetically acquainted with other folk, and has made us realize we are interdependent among all the folk of this world. (Applause.)

#### Discussion.

DR. JORDAN: I think one of the great causes of the war in Europe was the lack of knowledge of geography.

The people in Germany didn't know anything about America, or else they would have known America would have been against them after the invasion of Belgium and after they had sunk the Lusitania. A knowledge of geography would perhaps have saved Europe from the war. If you are going to be a prime minister of any country, I should advise you to study geography by traveling. I think until 28 years ago not one of our presidents had ever been beyond the Mississippi river—as though that part of the United States west of the Mississippi was of no importance.

In a sort of fashion I have been a scholar for a good while, over fifty years I studied in a university, and have been mustered out lately, although I am still connected with it, but I must say that all my studies of fish, of politics, of snakes, of trees and flowers, of edu-

cation, are all based on one thing, earth knowledge, geography. The fundamental basis of what I know is geography. Other people know something else. Von Humboldt called it "erd kunde," earth knowledge, and he wrote a book and called it "Knowledge of the Universe."

### KNOWLEDGE THROUGH GEOGRAPHY

ALEXANDER HUME FORD.

I learned this morning that I was to say something at this educational conference. I was startled, but after Dr. Moore arose and gave his illustration of the expert knowledge that belonged to the baseball player and the visual knowledge possessed by the man in the audience, I thought perhaps my knowledge might be equal to the knowledge of the man in the audience, but not to that of the player or of the teachers. Dr. Moore spoke of dictionaries with a command of four hundred thousand words, and he allotted to some of us common folks a vocabulary of five hundred words as all that is necessary for us. I think 500 words will do me.

My first interest in geography was gained during the only hour I spent in school that I got anything out of in geography, every other hour was wasted, I could have gone out into the fields and learned much more geography. As a youngster I was in the class with Charlie Summerall at the Porter Institute. He is now our General. I remember once at this school I was licked and forced to tell what I was mumbling about. I finally admitted under pressure that I had said, "If I couldn't teach geography better than the teacher I would go and drown myself." So I was told to make good and show how to teach geography. I was scared, but got up and looked around at my classmates. "Now, boys," I said, "I will ask you a question in geography, and if the first boy can't

answer I'll ask the next boy, and if he can't answer I'll ask the next, and so on, I'll keep on asking questions until someone is able to answer, then he can carry on." The boys thought that would be a pretty good game to try out and we entered right into the sport of it and found it was the best game we had ever played; we forgot about recess. I made up my mind then and there that I would study it my way and by personal contact with people and not from one master. Often since I have played that geography game with children of a larger school for hours at a time.

### Geography Knowledge Should Be Gotten Pleasantly

I believe in getting geography in a pleasant way. After I got through with my schooling I went into newspaper work, then later into the magazine field, but there was not a magazine that could hold me one minute after I had earned a few thousands with which to travel and study geography my way. My great dream from the time I was a very small boy was that when I should become president of the United States I would give a command that every vessel of the United States be used in taking college graduates away to really learn something. They could be sent to foreign lands so that they might realize that there are some things they do better abroad than we do them at home. I had something of an opportunity of that kind when I went around the Pacific and arranged for a pound a day cruise around the Pacific, that all teachers might travel to every land about our great ocean at a cost of five dollars a day.

I took a boy with me whom I was training. I made him keep a diary around the Pacific and around the world. I made him take notes and observe. I know his high school course did not count to him as much as did that



tour of the world, and his master in the high school was Professor M. M. Scott, whom every Japanese loves and reveres as his master of English. We went around the Pacific and made arrangements with steamship companies that they would take care of round-the-ocean travellers at five dollars a day, and the government tourist bureaus of all the Pacific countries fell in line to help carry out this idea. I prepared a highly illustrated number of the Mid-Pacific Magazine with a description of that trip around the Pacific, telling how you could make such a voyage for five dollars a day ashore and afloat. We had all the steamship companies interested, the Toyo Kisen Kaisha, the Pacific Mail, the Oceanic and the Canadian-Australian and practically all the smaller transportation lines. Then came the war.

Since Dr. David Starr Jordan made his first talk here ten or eleven years ago as a guest of the Pan-Pacific Union, then "The Hands Around the Pacific Club," we have published each month in the Mid Pacific Magazine one illustrated article on each country of the Pacific.

### **Value of First Hand Information**

That is my idea of geography. I don't know whether it is right or wrong. I am not an instructor, but I believe in going and getting your information at first hand. I would like to see every cent spent on our Army and Navy diverted to education through travel, because it will bring us and the peoples of the world together. The Japanese Government is doing a great thing in that respect. Every year I am called upon to entertain Japanese who are coming through Honolulu as cadets. They come and look me up and when I go to Japan those young fellows look me up again and they teach me geography by taking me all over Japan. I, of course, feel that it is the way to learn geography and learn the people at the same time.

It has been a life-delight to me and I have sacrificed a college education for the sake of travelling and I don't regret it. I have sacrificed money, but I don't care for it. I don't need it.

If you travel on these islands you can get a replica of almost any part of the world. Go to the Volcano, for these Islands tell you the whole story of the creation of the world. The volcano region and the islands form a great geographical experiment station for all of us to study, and when you get to the volcano Dr. Jagger will tell you how the world is built and he will show you a replica of the world in formation as it is today.

They are just starting an aeroplane passenger service today among these Islands. There is a chance for the study of geography every student in the University of Hawaii and every student in the high schools should take. We have everything from coral strands to mountains nearly 14,000 feet high.

I have some very wonderful photographs of this Island that Mr. Willis T. Pope took. He walked around this island and took pictures the whole way around toward the sea. Next he went around by boat and took pictures from the sea. It was a wonderful lesson in geography, but, believe me, from the aeroplane it will be a still more wonderful sight to view these islands from the air.

Can't we divert the money we are spending on our army and navy to send men who have had ambition enough to go through a college course on a great cruise that they may study world geography and the people of the world. You can't hate a man you know. It is the man you don't know you hate. We are trying it here in the Pacific. We are getting to know each other and to respect each other; we are finding our points of contact, and every year we

find we know more of each other and that there are additional points of contact. That's the way I have learned geography and am learning it, and I think that's the way we are learning it here, at this First Pan-Pacific Educational Conference. (Applause.)

### THE CONTENT OF GEOGRAPHY.

DR. E. O. SISSON

I am subject myself to overheating, therefore I think I know the symptoms when I perceive them in others. I think we need a little cooling draft at this point. I suspect the clinical thermometer would register rather high if we could apply it to our mental state.

I want first to express my full agreement with what I believe is intended by this geography discussion. You know we have so few words, compared to our ideas. You know most of us have only a few of the four hundred thousand words in the English dictionary, but all of us have flowing through our minds probably four hundred million ideas and shadows of ideas and forms of ideas and modifications of ideas. So that one of the most serious dangers in the discussion of anything more abstract than the discussion of pots and pans and stones and bricks, is the utter lack of a vocabulary to meet the infinite multiplicity and variety of ideas. So I may say some things now which may sound like a contradiction of the ideas that have been expressed, but they are not.

#### Types of the Geography-Minded.

The first geography-minded man I can think of now was a man who lived at the east end of the Mediterranean Sea, and he went up one time towards the northern end of his little country, about as big as a county, I suppose, and there he met a woman of a different race; in accordance with the prejudice of race, he was at first inclined to be unsympathetic toward her; but when he

got an insight into her soul he turned to his companions and said, "This woman has more of the spirit of truth than any of our own people."

On the other hand, I know of no more geography-minded people, in a totally different sense, than the German High Command and the German officers. A friend of mine told me she sat at dinner in England before the war with a German officer and in the course of table talk she mentioned casually something about the countryside in which she lived, and he corrected her; in astonishment she said, "How do you know so much about my country," and he said, "It is in my section, and I know every hedge and every turn in the road there."

#### Being Human Minded.

"Knowledge comes but wisdom lingers," and still more does righteousness linger. Knowledge comes because it is the first step, a meager, petty, paltry sort of thing; wisdom lingers because it is richer, and righteousness lingers still more because it is still richer. Knowledge comes early in limited forms, and wisdom comes later because it requires a more extensive grasp and control, and righteousness comes last because it is a final synthesis. I believe that is as true as any fact in evolution.

Here is another fragmentary thought. George Fitch wrote a wonderful little essay about Abraham Lincoln, which you should read, and among other things he said, "Abraham Lincoln in his youth had only five books, consequently he grew up with an unlittered mind." It was partly because he had an "unlittered" mind and had only five books that he was the best educated man in the United States in 1858. But tho his mind was unlittered it was not empty; when he went down and saw that black woman on the auction block he doubled up his fists and said, "If I ever have the chance

I am going to hit that thing and hit it hard."

What we really mean, when we speak of being geography-minded is that we must be *human-minded*, and a man can be human-minded without any geography, and he can be devil-minded with all the geography in the world. (Applause.)

Let us above all things beware of easy solutions. There aren't any. Herbart says somewhere, "Education is a ceaseless round of strenuous endeavor."

Do you know of that story of the American who went to Christ's Church in Oxford and admired that wonderful lawn? He accosted the old gardener and slipping a shilling into his hand, asked, "How do you get such wonderful grass?" and the old man answered: "Oh, it's perfectly easy, sir!" he said. "First you prepares your soil, and then you gets your very best grass seed, and then you sows it and when it comes up you cuts it and cuts it and rolls it and rolls it *for hundreds of years!*"

#### **The Wealth of Educational Material.**

There is no danger of filling the mind. Of course we know that, but people sometimes forget it; every piece of real knowledge we get enlarges our capacity for more knowledge; but it is very easy to fill the *time-table*. Youth is so short, and the thing we call knowledge is so vast, so enormous! The poet somewhere says, "We drag an ever lengthening chain," and one of the terrible obstacles of education today is the wealth of possible educational material. The Greek had a certain advantage in the poverty of his printed and written material: the fact he hadn't any books and magazines or libraries left his imagination free. As a matter of fact in our colleges the student is simply swamped with a mass of what are called facts. I am not sure that there is any such thing as a *fact*; there is such a thing as *fact*. The admiration of *fact* and contempt of *facts*

is due to 'one of those many misunderstandings as to the meaning of words. For instance if we should hear this morning that a little boy had been killed by an automobile in an American town that would be a fact. It would mean nothing to us. We would say, "That happens every day." But suppose I get a cable and learn that it is my little boy. In other words, "A little boy" is not fact, it is a part of fact, but, when it is "My little boy" or "Your little boy" it becomes fact.

And the same way in geography, if you learn something in geography, something about climate and about crops, what you learn in that way is only a little fragment; it is only a part; it is only as we get these things run out into their connections, get them linked up with other things, and finally linked with human welfare, that fact becomes educative. Into this great complex we call fact and out of that great complex, at every moment, at every tick of the clock, our conduct is emerging, and over and over again this morning, from Dr. Moore's presentation down to the present moment, we have been impressed with this truth that knowledge is pragmatic, that is that it leads into conduct. That is the whole problem, morality itself translated by knowledge into conduct.

I said yesterday that most of the things in history were incompetent, irrelevant and immaterial. I think the same thing is true about geography, and certainly the same thing is true about arithmetic, and perhaps the same thing is true of civics and economics.

#### **Vital Teaching of Civics.**

I went into a high school class in a little Montana town, in a class called citizenship, and what do you think they were studying? They were studying the fire ordinances of that little town of Dillon. A boy was explaining an ordi-



nance concerning the cornices of business buildings; that the cornice should project a certain distance for the hook and ladder company to hang their ladder on. Now, that study was real, concrete, pragmatic, cogent. The teaching of civics and economics must start by hooking itself on to things like that, but must not stop there. It must go clear on up or clear down in to those elemental principles which dominate all our civil life, and which are expressed finally in such a document as the Declaration of Independence or in the deeds and words of such men as Washington and Lincoln and Robert Morris, and other men in our history.

You remember a book called "*Viri Romae*," which we studied in our youth. I believe we need a "men of the world" text book, a *Viri Mundi*. Socrates and Plato are modern; they belong to our own day. That old man walking about the streets of Athens and talking to the young men, striving to teach them to lead a temperate and higher life; told that he might go free if he would refrain from further teaching and preferring to die than to prove traitor to the truth; he belongs to us today, quite as much as to the men who happened to live in his time. Socrates is far more modern than the men of the Mediaeval world in our text books. He is far more modern than men in our modern history, and he belongs to every age and race; and so does Jesus. One of the tragedies of our school system is the fact that we are hindered from using the cosmic human significance of that great soul, Jesus, in our education, as we ought to do. As far as I am concerned, I have kicked over the traces and have used Jesus as freely as I have used Washington or Lincoln. (Applause.)

*Men of the world*, of whatever color, from wheresoever they come, should be part of the teaching. The achievements,

the beauties, the capacities of peoples, are educative facts.

There is one lesson we have learned here. We have learned the beauty, the enthusiasm, the charm, the power, and the wonderful humanity of all these races with which we have come in contact, and which has done us good. (Applause.)

## THE PLACE OF METEOROLOGY IN EDUCATION.

LAWRENCE H. DAINGERFIELD,

*Meteorologist, U. S. Weather Bureau*

Meteorology if defined in the terms of the original or more ancient meaning of the word, is a "treatise on celestial phenomena." A modern definition would be "the study of the atmosphere and its attendant phenomena."

It is a good, old word. It is quite probable, however, that long before it came into use, that some far more ancient word was in vogue among our most primitive ancestors to express the hazy idea of the great ocean of air in which we live, and the numerous eccentricities of the same.

It is, also, quite probable that our arboreal and cave-dwelling ancestors chattered about the weather as a favorite theme of conversation, when human speech was in its very infancy. No doubt there was abundant cause for all sorts of chatter then as now.

Unfortunately, this old and hoary subject was considered largely as a subject of ordinary conversation in those days and continues so even to this moment on the part of the general public. The fact that the atmosphere and its attendant phenomena were subjects requiring the most abstract thought failed to register in the human mind in antiquity, much as they have failed in receiving general serious thought even to this moment.

The very commonness of this proletarian subject robbed it of much of its glamor and romance, thus causing it to be tossed aside like a husk, forgetting the ripe kernels of corn hidden beneath the cover. In fact the subject has finally become so common, that one is considered prosiac if he even mentions it in polite society; yet we are taking this very risk at this moment in order to attempt to place the subject on a little higher plane.

It is "passing strange" that we neglect the study of that vital composition, known as the atmosphere, without which life would abruptly cease to exist, to chase the faintest stars even to the outermost reaches of the greatest telescopes.

The atmosphere is so fundamental that we can not think of life itself without thinking of the elements and compounds composing the earth's gaseous envelope. When we sleep, life is unconsciously maintained by the oxygen we breathe. In sickness, health may be restored through the ameliorating influence of climate. In commerce, the atmosphere plays its primary part. Wealth is multiplied in three ways only: Through transmutation (agriculture), transformation (manufacture), and transportation. With all of these, a basic knowledge of meteorology is the first essential to success.

In the days of old, and even to a little less extent at present, the ships plying the seven seas were at the mercy of the shifting winds. And now the sky craft has developed a new vital demand for knowledge of the upper atmosphere.

The engineer who plans great irrigation schemes, all manner of structural work, highways, railways, etc., finds knowledge of atmospheric conditions fundamental.

The orchardist is at the mercy of weather changes and must prepare to meet them when warned of their approach.

The ranchman must protect his stock against the time of storm and "make hay while the sun shines."

The railway must protect perishable freight against extremes of both heat and cold; bring forth the snow plows when the blizzards come.

The automobilist, traveling over the roads in pursuit of business or pleasure, is aided or handicapped by the vicissitudes of weather.

Our property, and, indeed, our very lives are occasionally the stake along the rivers at times of impending floods, over the plains, when intense local storms appear, at sea, when the deadly typhoon or hurricane crosses the trade route of the ship, and in a multitude of ways.

### The Subject Ignored

And yet, despite the intimate relationship of the earth's atmosphere and its attendant phenomena to "life . . . and the pursuit of happiness," we find meteorology, the one great science dealing with this intimate subject, generally ignored or only slightly glossed over in the study courses of our schools.

To be sure brief discussions of the subject are found in our physical geographies and physiographies in our grade and high schools; but even our great colleges and universities have not adopted anything like as comprehensive a study of meteorology as they have of the other branches of natural science, and, in most cases, ignoring the subject or relegating it to a subordinate place in the general scheme of geography.

There are evidences, however, of larger recognition of the importance and scientific value of this branch of natural science; which forecast a happier fu-

ture for meteorology. It is with the hope of securing a larger place in the study courses of the schools of Pan-Pacific countries that the case of this highly utilitarian subject is placed before the delegates to this congress for their kind consideration.

### Importance of the Subject

Abstruse and difficult as is the study of the subject, it is so practical and important that it must gain a greater place in the scheme of life.

Think of the study of climate alone!

What man of intelligence—what business concern would dare to enter any part of the world for agricultural or commercial reasons without first gaining an intimate knowledge of the climate of the country under consideration? What engineer would dream of planning a dam for the empounding of vast millions of gallons without first gaining from the proper sources knowledge of the normal monthly, seasonal, and annual, as well as extreme rainfall over the drainage basin involved? What irrigationist would venture to construct ditches and raise crops in the valleys and over the plains without first obtaining knowledge of the rainfall and the water content of the snow in the hills and mountains above his ditches? What railway management would dare to construct a transportation system through climatologically uncharted regions, without first obtaining an approximate knowledge of the several factors that combine to make up the climate or the shorter periods of changes known as weather? And more recently, but increasingly important, what aviator would enter the realm of clouds for any flight of consequence, without consulting the most recent survey of the air lane involved by means of pilot balloons, etc., and obtaining the best judgment of the government forecasters as to

what he might expect to encounter while in flight?

These are only a few of the many important ways in which the science of meteorology, and the practical application of the same, touches the public in every-day life. They should be sufficient, however, to emphasize the utility of the old, but little known, science of meteorology.

Owing to the general lack of educational facilities, it has been the misfortune of the United States Weather Bureau, and probably the weather services of other Pan-Pacific lands, to assume the education of the members of their several forces along the line of meteorology, *after* entrance in the service. This method has not only worked a hardship on these weather services, but has, to a degree, lessened the efficiency of the men and reacted unfavorably upon the character of the service rendered the general public.

There is a real demand at the present time for trained meteorologists, both in the public service and the commercial life of the several countries bordering on the Pacific. It is a vital demand because of the intimate relationship between meteorology and all of life's activities. It is an urgent demand because of the lack of consideration for the same in both the remote and immediate past. As a matter of fact, the time has come, or is near at hand, when physicians should specialize in medico-climatology; when engineers should attain intimate knowledge of the relationship existing between their work and meteorology; when the trained farmer should receive instruction in agricultural meteorology; when every aviator (and they soon will be legion) should acquire large knowledge of the mysteries of the upper air; and when all mankind will desire to learn more inti-



mately the great truths of the ocean of air in which we live, most of which truths are esoteric—confined at present to the inner, although not clannish, circle of the elect.

Representing the U. S. Weather Bureau as we do, it is a great pleasure to state that our Service gladly welcomes at all times the opportunity to give to the world's stock of valuable knowledge the fruit of our experience. There is nothing esoteric about the Weather Bureau. We cherish the opportunity to be of real service and lasting utility—to aid the great body of loyal and faithful educators of all lands in the dissemination of useful knowledge.

#### The U. S. Weather Bureau

Perhaps a few words about the U. S. Weather Bureau and its work will not be amiss at this time.

In 1867-1870, the late Professor Cleveland Abbe, then Director of the Mitchell Astronomical Observatory at Cincinnati, Ohio, organized and conducted in miniature form a daily weather service. The success and beneficial result of this private enterprise was quickly recognized, and the Congress of the United States, by joint resolution on February 9th, 1870, provided for the establishment of the meteorological work under government auspices and under the immediate supervision of the Signal Service of the Army. This resolution follows:

"that the Secretary of War be, and he hereby is, authorized and required to provide for taking meteorological observations at the military stations in the interior of the continent and at giving notice on the northern lakes and on the sea coast, by magnetic telegraph and marine signals, of the approach and force of storms."

By act of Congress, approved October 1st, 1890, the government meteorological

work was broadened, given the name of the Weather Bureau, and transferred to the then new Department of Agriculture. Section three of that act follows:

"That the Chief of the Weather Bureau, under the direction of the Secretary of Agriculture, on and after July 1, 1891, shall have charge of the forecasting the weather, the issue of storm warnings, the display of weather and flood signals for the benefit of agriculture, commerce and navigation, the gauging and reporting of rivers, the maintenance and operation of sea-coast telegraph lines and the collection and transmission of marine intelligence for the benefit of commerce and navigation, the reporting of temperature and rainfall conditions for the cotton interests, the display of frost and cold-wave signals, the distribution of meteorological information in the interests of agriculture and commerce, and the taking of such meteorological observations as may be necessary to establish and record the climate conditions of the United States, or as are essential for the proper execution of the foregoing duties."

It will be seen that utility was the keynote of the proposed work of the meteorological service of the government as enunciated in the joint Congressional resolution of February 9, 1870, and the Act of October 1, 1890.

Fifty years have passed since our meteorological service was placed on a government footing. It is fitting to consider at this time some phases of the work of the Weather Bureau, and observe briefly the manner of approach to some of the meteorological problems and making their solution of real benefit to "agriculture, commerce, and navigation."

### Organization of the Bureau

The work of the Bureau is performed by something over 800 commissioned employees, a somewhat larger number of non-commissioned employees (with nominal pay), and about 4,600 unpaid cooperative observers, scattered all the way from the Central Office at Washington, D. C., to the borders of the mainland, Porto Rico, Alaska, and Hawaii.

Washington is the administrative center of the work of the Bureau. Here are centered all of the more intimate details of our work, and in addition, the following sub-divisions of the activities of the Bureau:

Forecast Service: Forecasting and "supervision of all forecast work; forecast study; verification of forecasts."

"Climatological Service: Comprising work in agricultural meteorology, marine meteorology, statistical work in general climatology and its publications," etc.

Seismology and Volcanology.

"Instruments: Development, standardization, and issue."

Library.

"Studies, research, and investigation: I. General in all lines of work. II. Special—(a) aerology, (b) solar radiation, (c) evaporation, (d) frost and air drainage relations," etc.

Washington meteorological observatory.

Associated intimately with the general public are the regular field stations of the Weather Bureau, numbering about 200, distributed throughout the mainland states and the Territories of Porto Rico, Alaska, and Hawaii.

These stations are supplied with such standard meteorological equipment as mercurial barometers, barographs, maximum, minimum, dry, and wet bulb thermometers, thermographs, hygrographs, ordinary and tipping bucket rain

gages, wind vanes or anemoscopes, anemometers, thermometric sunshine recorders, triple registers, nephoscopes, and telethermoscopes; also river and snow gages in some instances, and, occasionally, with water thermometers, evaporation and aerological apparatus—the last being for the upper air research work, so essential to successful aviation.

All of these field stations of the Weather Bureau, and, especially, the Central Office at Washington, are sources from which a vast amount of general and specific meteorological information may be obtained by the public, and they gladly perform this valuable function, in addition to their duties as defined in the joint resolution of Congress of February 9, 1870, and Act of October 1, 1890, previously stated herein.

A number of these stations are situated in college and university centers, thus creating an opportunity for the officials of the Service to give instruction in meteorology, in addition to their regular official duties. Officials of other stations, not so favorably situated, gladly give instruction to classes in private or high schools, usually during visits to the offices of the Weather Bureau, in meteorology and instrumental equipment used in measuring the several meteorological elements.

The daily weather maps and bulletins, river, corn and wheat region bulletins, weekly weather and crop bulletins, monthly and annual climatological bulletins of the forty-five Section Centers of the Bureau, and, preeminently, the Monthly Weather Review, all aid in filling a public demand for meteorology for both practical and scientific purposes. The collection and distribution of meteorological information by telephone, telegraph, and radio—the last named especially adaptable in connection with ships at sea—have widened our

sphere of operations tremendously over the vast land and ocean areas, giving the Weather Bureau an ever increasing clientele on land and sea, and, more recently, in the air.

It is through the Press, however, that most of the meteorological information—daily forecasts and tables especially—reaches the public. The knowledge thus gained of this practical science is highly useful; but, necessarily, extremely limited in scope and giving slight insight into the vast amount of work carried on by the Bureau in collecting and interpreting weather data.

The issue of elementary and more technical books on meteorology has aided in the general diffusion of knowledge on this important branch of natural science. This method of educating the public is expanding and gathering momentum.

### Place in Curricula Needed

In the final analysis, however, there is only one efficient manner in which meteorology can ever be brought successfully to the great masses of the people, and that is to give it as broad and general a place in our study courses as geography in the lower grades, and physics, botany, chemistry, or astronomy in the higher realms of education.

The beauty and utility of the subject is undenied. It is intermingled with all human activities, dealing with a subject having a vital bearing on our very existence. The general crudeness of understanding of the subject matter of meteorology is appalling and extremely unfortunate. The lack of profound attention to the subject has enabled a certain amount of quackery to acquire a foothold in the field, thus supplanting a real science with a pseudoscience of meteorology. This method of propagation of erroneous ideas is not only wrong, but dangerous to the well-being of the myriad individuals thus misled.

What is the answer?

There is but one reply—a self-evident and simple answer.

Teach meteorology. Give it a prominent place in the curriculum of all educational institutions. Give the rising generation a better opportunity to know and appreciate the subject than was the bad fortune of past generations.

We leave the science of the atmosphere to your tender consideration, assuring you that the Meteorological services of the several Pan-Pacific lands will gladly cooperate with all educators in promoting a wider knowledge and higher estimate of the subject herein considered.



## 7. THE FUNCTIONING OF THE DIVISIONS OF PUBLIC EDUCATION IN PREPARATION FOR ACHIEVING WORLD PEACE

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### THE KINDERGARTEN.

JULIA WADE ABBOTT

While the Kindergarten has been adopted by many countries as a philanthropic and educational agency, it has had its most extensive development in the United States. Approximately 1,300 cities have kindergartens as a part of their public school system and 40 of the 48 states make special provision for kindergartens in their state codes. Before the kindergarten was incorporated in public school systems in the United States it was supported by private kindergarten associations, largely as a philanthropic agency for the improvement of the condition of children living in the congested districts of large cities. As the value of the kindergarten was demonstrated, it began to be taken over by school boards and supported by public school funds. In some localities the kindergarten is still supported by private funds, and earnest efforts to bring about its incorporation in public school systems are being carried on in many parts of the country. A recent movement has been the formation of State Kindergarten Associations which are especially interested in securing favorable State Legislation. The establishment of kindergartens as a part of school systems presented greater difficulties than has the adoption of other progressive features because in most cases special legislation was required. The school age had been fixed in most states before the kindergarten became known. This is six years or more in thirty two states, and in these, the general school fund could not be

drawn upon for the education of children below that age without special legislation. The fact that all but four of the states that need such laws have now passed them, is an evidence of the increasing interest in kindergarten education.

Another evidence of growth in recent years, has been the establishment of kindergartens in the public schools of many small towns of less than 2500 inhabitants. This means that kindergarten education is applicable to the needs of children in towns as well as in cities. The fact that a system of education developed among the peasant children of Germany 80 years ago, has proved its adaptability to the needs of native and foreign children, amid the varying conditions in village and town and city in the United States suggests that its principles are applicable to the education of children in all countries.

### Results of Experience

The 60 years of kindergarten development in the United States seems to justify several conclusions.

1. A child may profitably begin his school life before he is 6 years of age.
2. The kindergarten furnishes the best type of education for this period.
3. The academic type of education at the beginning of a child's school life has not proved successful as one child in four has to repeat his first year of school work in the average city of the United States.
4. Every child should begin his school life in a kindergarten and there should be no break between the kindergarten and the grades.

5. The period of childhood from 4-8 years should be considered as a Kindergarten-Primary unit, and teachers should be given special training for this work.

The principle that education comes by way of the child's own self-activity, is having an influence of far reaching character on the aims and methods of the kindergarten and primary grades and is helping to unify the work. The impulses, instincts and interests of the young child form the basis for the course of study. In the kindergarten there is no direct teaching in terms of reading and writing and number, there is no instruction from books in the kindergarten. Ideas are necessary to understand books; ideas are gained through the senses, our first teachers. The kindergarten period is an experience-getting period. While the work is informal, in the kindergarten activities there are the beginnings of all the subjects of study.

### Child's Activity

The kindergarten provides many kinds of play materials to satisfy the child's sense hunger. He experiments with these materials, finds what he can do with them, and through them he expresses his ideas. Crude as this expression is, it is the beginning of Fine and Industrial Arts. In making things to carry out his play purposes, the child is also getting an idea of quantity and measurement which is the beginning of arithmetic. The normal five year old child enjoys talking about what interests him to those around him. Spoken language is his natural means of communication. All the written expression of later years must have for its foundation the spontaneous, untrammelled, conversation of children living together. The social recitation should be the direct outcome of the social intercourse of the lower grades. The

conversation periods in the kindergarten, the stories and rhymes increase the child's vocabulary, and provide a basis for learning to read. The child of kindergarten age is curious, he comes to school an interrogation mark. The formal school expends its energy in turning him into a quotation mark! As one teacher remarked, "My children were full of questions when they came to me, but I soon took that out of them." But the wise teacher knows that curiosity is a child's key to knowledge, and she can appreciate what Kipling wrote of his little daughter:

"I keep six honest serving-men;  
(They taught me all I knew)  
Their names are What and Where  
and When  
And How and Where and Who.  
I send them over land and sea,  
I send them east and west;  
But after they have worked for me,  
I give them all a rest.

I let them rest from nine till five.  
For I am busy then,  
As well as breakfast, lunch, and tea,  
For they are hungry men.  
But different folk have different  
views,  
I know a person small—  
She keeps ten million serving-men,  
Who get no rest at all!  
She sends 'em abroad on her own  
affairs  
From the second she opens her  
eyes—  
One million Hows, two million  
Wheres,  
And seven million Whys!"

### What the Kindergarten Supplies

Not only does the kindergarten satisfy a child's curiosity through conversation, stories, excursions and experimentation with materials, but it strives to awaken this divine spark in the apa-

thetic children whose mental life has been starved before they come to school. Children must live—and learn. Naming words in a book gives but meagre experience, if the words have no meaning. The 1-A reading class laughed when the teacher asked, “How large is a cow?”, and Sarah answered, “About as big as a mouse.” But Sarah had seen a mouse and she had never seen a cow. Their pictures had appeared on opposite pages in the primer, and the cow was the size of the mouse, hence Sarah’s generalization. Nature study and geography begin in the kindergarten excursion to farm and market and shop.

Songs and rhythmic activities in response to the piano are the beginning of the child’s music education, and are based on the child’s interest in rhythm. He is not only interested in rhythm, but the young child is dramatic, he delights in playing out the life around him. The kindergarten believes that “play is the serious business of childhood.” Through initiative play the child enters vicariously into others’ experience, and begins to draw upon the ethical and spiritual inheritance of the race.

And the kindergarten satisfies the child’s need for companionship. “Teach children by children,” said Jean Paul Richter more than one hundred years ago. “If men were made for men, so are children for children, only much more beautifully.” In the happy atmosphere of the kindergarten children are free to learn from one another. But back of all the apparent freedom, is the guidance of the wise teacher who realizes that the most important part of education is the establishment of right habits and attitudes, and that the most delicate part of her task is the direction of untrained wills and the development of personality. The kindergarten

is a miniature community made up of children in the most plastic stage of development. The ideal of such a community has been described by Dr. Dewey in “School and Society.” When the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest guarantee of a larger society which is worthy, lovely and harmonious. “Little community,” “larger society”—in those two expressions is the explanation of the relation of the Kindergarten to this great Union of countries bordering on the Pacific. For what are nations but an aggregate of men who were once innocent children, and the children who are entering for the first time the portals of the school hold the fate of nations in their hands. I remember two lines from a poem that I recited in school when I was a little girl. These lines always troubled and perplexed me.

“When a nation’s life’s at hazard,  
We’ve no time to think of men.”

### Development of the Individual Child

I would try to form a concept of a nation that was not made up of men, with something of the same bewilderment that I used to try to solve the problem as to whether a waterfall would make a noise if there were no one there to hear it! Nations or schools, it is all the same, we forget the individual in the mass. And in this connection, I am happy to represent the youngest children in our schools, because I think that I may justly claim that the kindergarten has placed more emphasis upon the development of the individual child than other parts of the school system. This has been the result not only of the theory that each child must develop through his own



activity, but because the kindergarten has been less under the domination of a formal curriculum, and has been privileged to develop children instead of subjects of study. The contribution of the kindergarten to the school is its emphasis upon the social character of education. And it stands at the strategic point, the entrance to the school.

Every child must at some time make the transition from the family circle to the larger life of society. If his family life has been normal and happy, if his first experience in school is what it should be, the transition from the home society to the larger society of the school will be a natural one. The child has learned obedience to his father and mother, he has shared in the work and play of the family group. In beginning his school life, he engages in a more definite round of duties, and through the ordered life of thirty or more boys and girls of his own age he grows into a more conscious ideal of behavior. The enrichment of life through larger social contacts develops in him a larger loyalty. He is unconsciously entering into his citizenship, and his loyalty to the school and the ideals it embodies is the germ of his larger loyalty to the State.

In addition to this growth in citizenship in a school community, the school makes a more conscious appeal in patriotic exercises. If the school room is a real society so that there is harmony between the ideals presented in patriotic teaching and the social order of the school room, then the ideals of citizenship will be made more conscious. But when children are taught one set of principles, and made to live according to other principles, "actions speak louder" to them, "than words." A school room that is an autocracy is not teaching children how to exercise self-control, but is training them to be de-

pendent upon external control. Every school room should be a small democracy where children learn to make laws and to obey them. Children in our United States of America do not learn citizenship by memorizing the Declaration of Independence but by living with their fellows according to its principles. Children may go through the form of saluting the flag, repeating such words as, "One nation indivisible, with liberty and justice for all," when the deeper impression made by the practice of the school room may be cultivating a selfish individualism based upon competition.

### **Kindergarten is Democratic**

The significance of the kindergarten as the first step in school education, is the democratic nature of its organization. It takes children when they are most impressionable and it helps every child to find himself in the school society. It takes children as it finds them. If a child has come from a home where he has either been spoiled by foolish indulgence, or where he has been crushed or made rebellious by arbitrary authority, it is through the instrumentality of the kindergarten that he can be brought into right relations with his fellows. This social adjustment is the only sure foundation for his future life as a member of the school community. The kindergarten has leisure for this kind of "human-engineering." It was created to meet the needs of children. A child's natural attitude is that of "a little friend to all the world." If, through an abnormal experience, he has lost this birthright of friendliness, it must be restored to him. To get on with other people is a fine habit for individuals and for nations alike. As some one has said, "All the abuses which are the objects of reform are unconsciously amended in the intercourse of friends." We need to culti-

vate in our youth more understanding of one another. "What, then, is our neighbor? Thou hast regarded his thought, his feeling, as something different from thine. Thou hast said, 'A pain in him is not like a pain in me, but something far easier to bear.' He seems to thee a little less living than thou; his life is dim, it is cold, it is a pale fire beside thy own burning desires. . . . So, dimly and by instinct hast thou lived with thy neighbor, and hast known him not, being blind. Thou has made (of him) a thing, no self at all. Have done with this illusion, and simply try to learn the truth. Pain is pain, joy is joy, everywhere, even as in thee."

### **Opportunity for Self-Realization**

But while the school must cultivate sympathy and understanding from the kindergarten on up through the University, we must not forget that no individual can become a worthy member of society unless he has been given the opportunity for self-realization. How can he think of his neighbor as a "Self," when he has been cramped into a "thing?" The child owes school and society loyalty, but it can only be the highest kind of loyalty when these institutions have helped him to live up to the highest that is in him. A New York schoolmaster writes: "When the boy grows up and looks with a man's eyes down the years he knows what he had a right to expect. He knows then that he should have received that gift of soul growth, should have been handed his talent that he might have increased it tenfold. He will remember the overcrowded classroom. Why was that done? He will question our upside down process of education that crams a head full of facts and leaves the spirit of the child starving. There is no money. 'Bear and butter,' 'facts not theories,' 'fads and fancies,' 'waste

of taxpayers' money,' are hurled at the teachers' heads when they ask for the things that make for culture and the intelligent use of leisure. Stupid. Feed the soul to its content. Satisfy its craving for the better things. The spirit of discontent will be laid. It is a man who looks back upon a cheated childhood who becomes a menace to public peace. He is neither fad nor fancy. He is not cheap. He holds a bill of arrears against society, and he intends to collect it. If society were wise it would incur no such debts."

And yet nations go on incurring debts to their youngest citizens in terms of cheated childhood. In times of war, a nation takes stock of her youth, and tries to overcome in a few months the neglect that has been going on through all the formative years. But all the millions of babies and young children, the little citizens of the great peace army, a nation's most precious possession, are they not worth consideration? In the majority of communities the most neglected period of childhood is the pre-school period. New Zealand with the lowest rate of infant mortality among nations, England with the provision for nursery schools for children from 2-6 have set the standard for other nations. But in general, society is not awake to the significance of this period. Dr. Gesell of Yale University says: "The kindergarten derives much of its power from the fact that it lies within the borders of the pre-school period, which, all things considered, is the most important period in the whole span of development. The very laws of growth make these the most formative of all years. The years of pre-school childhood are forgotten but they do not ever completely depart; they are registered in the submerged portions of the mental life which they helped to create, and there they continue to dis-

pose and predispose the latter day individual."

### Importance of Elementary School Education

It is the importance of this early period that justifies the claim that kindergartens should be part of every National program of education and we need to place more emphasis not only upon the kindergarten where a child may begin his education in the elementary school, but upon the whole elementary school. Higher education is important, but for many years to come, in every nation, the great mass of children will have only an elementary school education. Eighty-nine per cent of all the school children in the United States are enrolled in the elementary schools. Of what use are High School gymnasiums to the boys and girls of stunted growth who have gone to work? How can interests and aptitudes be discovered in the Junior High school, if the interests and aptitudes of the young child have been ignored, and if he has been subjected to a mechanical regime for six of the most precious years of his life? No, if any nation would build aright, it must build from the bottom up, not from the top down. The human engineering that should be begun in the kindergarten must be carried on in the grades. Every child is the Nation's ward, and if he has not had a fair start in life, the school must help the child to start again. A child's health should be the primary consideration in his school career. Health should be given as important a place in recruiting the great peace army of children, as it was in recruiting soldiers for the war. As has been stated, the kindergarten, because of its flexible program, has an unusual opportunity to discover the child's strength and his weakness, and the right standards for health and develop-

ment should be established at the beginning of his school life. Too often, however, the large play spaces of the kindergarten room, the play apparatus, outdoor play and excursions are left behind when a child leaves the kindergarten. The normal activities of childhood should be carried on into the elementary school if the nation is to build up the health of its future citizens.

But not only must the elementary school carry on the health program of the kindergarten but it must carry on those activities which foster intellectual growth. Children beyond the kindergarten are still "sense-hungry." Work with materials of various kinds, excursions and dramatic play, enrich the child's intellectual life and bring the life of the school into touch with the life outside. An Irish mother in Boston said, "Believe in the kindergarten? Sure I do! I've had five children in 'em. It helps the children to git hold of their brains and when their studies come down upon 'em, it makes 'em able to bear it!" This may be a generous tribute to the kindergarten but in the right kind of a school the 3 R's do not "descend" upon the little victim after a halcyon period in the kindergarten. In the true conception of a child's development, from the time he is a baby he is "getting hold of his brain" through the experiences that come to him. Education is only a more conscious selection of certain types of experience. "Studies" must grow out of real experience instead of being a substitute for it. If children in the primary grades are forced to spend all their time on the drill aspect of the "3 R's," they are being given no material for real thinking. It is only in real situations that we test our thinking. Facts are easily forgotten, but a thinking attitude should be cultivated in these little citi-



zens in the making. Kilpatrick describes this kind of education as training children to be "better citizens, alert, able to think and act, to be intelligently critical not to be easily hoodwinked either by politicians or by patent medicines, self-reliant, ready for adaptation to the new school conditions that impend." And when the spirit of service is coupled with this quality of self-reliance we have the promise of "a larger society which is worthy, lovely and harmonious."

### **The Kindergarten in Hawaii**

It is difficult in words to describe a kindergarten society of little children. But we are fortunate in meeting here, in Honolulu, where there has been developed under Miss Frances Lawrence's supervision, kindergartens that represent the best in modern thought. And we are fortunate in having a kindergarten session in operation at the Territorial Summer School so that we may see for ourselves the satisfaction which little children enjoy in the right kind of kindergarten. The younger the child, the more difficult it is for him to voice his real desires—to plead his own cause. If that band of young children who opened the conference could be increased a million-fold, if all the children in these lands of the Pacific could form a Children's Crusade, and pass before our eyes in a great and wonderful procession, I think we should feel in the deepest parts of our natures that nothing that we have to give is too precious for these children who are the hope of the world.

In developing any program of education it is necessary to discuss machinery and organization, but let us not forget the children for whose welfare we are met together. And so, in closing, it is the children themselves that I want to bring before the conference in Angelo Patri's words:

"Each day and every day, to school, and from school, I meet you. You smile, and the welcome in your eyes is wonderful to see. Do you feel that you have need of me? Know then, oh my children, that I have far more need of you. The burdens of men are heavy and you make them light. The feet of men know not where to go and you show them the way. The souls of men are bound and you make them free. It is because of you that the world grows and grows, in brotherly love. I look a thousand years ahead and I see, not men, ships, inventions, buildings, poems, but children, shouting, happy children. You, my beautiful people, are the dreams, the hopes, the meaning of the world."

### **The International Kindergarten Union**

BARBARA GREENWOOD

I am happy indeed to bring greetings from the International Kindergarten Union. It is fitting that this body should be represented in the Pan-Pacific Educational Conference because its business, from the first, has been to establish relations similar to those which this gathering makes possible.

The leaders of twenty-eight years ago who founded the Kindergarten Union, I am sure had a vision of just such a gathering as this, where representatives of the peoples of different lands should come together to discuss matters relative to the little child as well as all other matters pertaining to education.

As early as 1884 the kindergarten was brought from its obscurity, and a kindergarten section was created in the N. E. A. From this section 1892 was the I. K. U. established. This was accomplished through the efforts of the noble women who have from the earliest days, given up their time, their money, their energy to the promotion of the kindergarten cause. To these

pioneer workers we owe all honor and praise: With them were associated those men whose psychological understanding of the basic principles of education early led them to recognize the place of the kindergarten as fundamental. The purposes of this organization known as the I. K. U. as stated in the first constitution are:

### **Purpose of the I. K. U.**

First—To gather and disseminate knowledge of the kindergarten movement throughout the world.

Second—To bring into active co-operation all kindergarten interests.

Third—To promote the establishment of kindergartens.

Fourth—To elevate the standard of the professional training of the kindergarten teacher.

These aims so broad in their outlook, so far-reaching in their effect, so inclusive of all we hope to attain have led to important results. Upon them is based the practical work of the I. K. U. We shall consider the results of these purposes but briefly.

First Purpose—To gather and disseminate knowledge of the kindergarten movement throughout the world. The organization has gained steadily in strength through its greatly increased membership. From a beginning in 1892, with thirty charter members, we now have 148 branches spread throughout the United States and other countries, totaling over 30,000 people connected with the union through the branches. In addition to this we have 1500 associated or individual members. There are seven branches of the union in countries outside of the states. Six of these seven are in Pacific countries, namely, two in China, one in Japan, one in New Zealand, two in Canada. Japan has been connected with the Union almost since the first.

Second Purpose—To bring into active co-operation all kindergarten interests. The activities of the I. K. U. are largely accomplished through its committees. A glance at the list of these will give something of the scope of the work attempted. We note the Advisory Committee, the committee of 19, committee on training, committee on supervision, committee on foreign correspondence, on child study, literature, music, graphic arts, salaries, legislation, finance, bureau of education committee, committee on co-operation with the National Education Association and the committee on affiliation with the Congress of Mothers and Parent-Teacher Association. Each committee is composed of specialists. For reasons of expedience and convenience the members are selected for the most part from the United States. The Committee on foreign correspondence, however, has, in addition, members from New Zealand, India, China, Japan, Canada and England. Largely through this committee are we kept in touch with the work in foreign fields. Among printed reports from the various committees are the following:

From the committee of 19 came "The Kindergarten," a volume setting forth principles and practices. A second volume is in preparation which will record the present status of the kindergarten. From the Bureau of Education Committee has recently come the very practical bulletin "The Kindergarten Curriculum." A companion bulletin, "The Primary Curriculum," will soon follow and doubtless prove as helpful and far-reaching as the first. The committee on literature has published the little pamphlet, "Suggested Poems and Stories for the Kindergarten, First and Second Grades," this has proved its worth as a reliable guide for mothers and teachers.

The achievements of these committees mentioned are typical of the variety and effectiveness of the work in general.

Third Purpose—To promote the establishment of kindergartens. The slogan this year, "A Kindergarten for Every Child," expresses the indomitable faith in its mission.

Fourth Purpose—A fine purpose of the Union, to elevate the standard of the professional training of the kindergarten teacher has been a mission achieved. A demand has been created for the best trained teachers, the scientific expert if possible, to direct the work with little children. Our training is broadening, including not only the kindergarten, but also the early grades. To this end many universities and training schools are placing kindergarten-primary courses. This unification has resulted in the mutual understanding necessary for success.

The biggest thing ever attempted by the Union, as a whole, was the work of the Unit of France. This reached the hearts of all peoples and unified efforts.

The idea of this Unit was conceived by the Supervisor of the New York kindergartens as she saw the terrible condition of little children in the devastated regions of France. Her appeal brought a wonderful response. The work began over four years ago and will continue for some time. Over \$25,000 has passed through this organization, contributions coming from individuals and groups in the different countries. This has kept twelve kindergarten teachers from American in France on the field and established, equipped and maintained oases of refuge, as they call the kindergartens, in the afflicted regions. It has saved the lives of thousands of children. The French authorities have ever been most prompt in their expressions of appre-

ciation of the work accomplished for their children in this great time of need.

### Plans for the Future

What hopes do we entertain for the future of the International Kindergarten Union? Today this organization has greater opportunities for progress and service than ever before in its history. With its large membership, splendid officers, efficient committees, it must press on to a full realization of its capacities.

First—We shall continue our campaign for kindergarten extension. A kindergarten for every child in the world shall still be our slogan. Although the work has advanced more rapidly in the United States than elsewhere, much remains to be done there as elsewhere. One feature of extension work that will be undertaken next year is a moving picture film that is to be made up of units from 16 different cities, and which will be assembled by the kindergarten division of the Bureau of Education. This is for general use throughout the countries.

2. Hope the publication of the various committees will be increased as definite material is collected by them; in this way all members everywhere may share in the results of the research work. Especially do we need scientific data on kindergarten measurements and tests, tangible evidence that is of the benefits of kindergarten activities, to enlighten the public as well as to help the teacher and child. I may say that a committee has this under consideration.

3. The future will see a great development in the unification of the kindergarten and primary grades; this will come largely as stated through a like training for kindergarten and primary teachers; early education with co-ordination of methods and ideals



will result in economy of effort and in this process of education.

4. We must help meet the need of training for parenthood. This, the most intricate of human relations, has been the least considered in the formulation of curricula. It is a comparatively new idea to the public at large that definite training for this responsibility is as necessary as that for teachers.

The parent who says, "What is the use of having children if they cannot be better than you yourself are?" is asking for guidance and scientific training. Intelligent parents everywhere feel this need. After investigation we feel convinced that courses in home-making in higher institutions of learning for women place too much emphasis on cooking and sewing and too little on "The Child" as the center of the home. Instances 1 and 2.

Our organization, through its Bureau of Education committee, is formulating suggestive courses in "Parenthood." Effort will be made to see that right training regarding this most important subject will be more generally offered. May we not hope then from these and like efforts in child welfare work, for men and women who shall far surpass our own in understanding and ideal achievement?

#### **Have Become More Internationalized**

5. The Kindergarten Union must become more internationalized. The United States has developed the kindergarten idea to a fuller extent than any other country. Hence it has become a great demonstration school for the nations, free to all. But this does not mean that we have nothing to learn from other countries. The open mind and the scientific spirit characterize the progress we hope to make, and so the Kindergarten Union must serve as a medium for the general exchange of

ideas. How is this to be accomplished?

1. Connection with the Union through membership must be furthered. We hope the future will see kindergartens established in every land; we hope that every Pacific country represented here may have its kindergartens, and that all kindergarten teachers everywhere may be members of this great kindergarten body. "Every Kindergarten an Associate Member," is one of our slogans. I have talked with several representatives from different countries at this conference regarding this movement.

2. A larger representation from all countries at the annual meeting must be urged. If any one doubts the progress of the kindergarten movement or the power of this organization, let him attend one of these gatherings; the enthusiasm which comes through numbers and contacts, through the comparison of methods and results, and through the special messages brought by representative educators make these annual meetings noteworthy indeed. A comparison of problems helps not only to between the workers. Nations need to solve them, but to promote friendship know each other today as never before, and so our organization must do its share in this world work.

3. Help toward internationalism would be to hold meetings in different countries where practicable.

4. An exchange of teachers is as desirable in the kindergarten as elsewhere. Those in the foreign fields should come more frequently to some center for further study and inspiration; again a specialist from some center should be sent to more remote districts. By bringing new ideas and by demonstrating new methods she could wonderfully strengthen weak places and encourage and promote the cause of education.

The Kindergarten Union has this under consideration.

Finally, the aim of education, and we hear this constantly, is good citizenship. Ideals of good citizenship begin in the cradle, hence the kindergarten assumes a grave responsibility to the state to help establish habits of equality, of co-operation, of freedom under law, or industry. These are principles of ideal citizenship. Wherever a kindergarten is established, there habits of social serviceableness are fostered. Scattered all over the world these quiet forces are at work. It is our privilege as a Kindergarten Union to fuse them into a oneness which shall mean strength. Our organization means just this: that nations are united through the blessed work for little children—the work that pays better than anything else in the world. Because of this, the International Kindergarten Union shall have a share—is it too much to say, a large share?—in the promotion of that peace for which the nations yearn.

## THE KINDERGARTEN IN HAWAII

FRANCES LAWRENCE

This is a happy day indeed for every member of the Free Kindergarten and Children's Aid Association. Some of us have looked forward for twenty-five years to the time when there should be public recognition of the kindergarten. A score or more women of Hawaii have given their best efforts to this work for years and I am sure you will understand their thrill of satisfaction that the kindergarten is being recognized by this convention as an integral part of education.

### The Beginnings.

The kindergarten in Hawaii, as in many places, was an outgrowth of religious missionary endeavor. Mr. F. W. Damon, a man of wonderful vision and

enthusiasm was the first person to realize that while the missions had schools and classes for the older children, the very little ones were the important ones to reach, so he started a kindergarten in the Chinese Mission in 1892, with eleven children, a teacher, a blackboard, two erasers, and six pieces of chalk. So interested was every one in this first kindergarten, that the next year three kindergartens were started by the Women's Board of Missions of the Pacific Islands, a committee being appointed for this purpose. The work grew so rapidly that in another year the committee developed into the Free Kindergarten and Children's Aid Association, which was incorporated in 1895.

These first three kindergartens for Hawaiian, Japanese and Portuguese children respectively, were opened in what had been the home of Queen Emma. Here under the shade of great trees, in the midst of green lawns and gay flowers, in a house built for a queen, the Free Kindergarten and Children's Aid Association had its beginning. After two years at Queen Emma Hall, the Portuguese kindergarten moved to a tiny white-washed cottage on the slopes of Punchbowl, nearer the homes of the children. As I remember it, the smallest of small rooms were filled to overflowing with chairs and tables, there being scarcely room for the teachers to walk between, and the children—how well I recall the children swarming like so many ants in and out of the doors and windows, over the tables to their seats. The following year a gift of a thousand dollars enabled us to erect a suitable building to house this kindergarten.

While the members of the Association were busy getting the money to run these kindergartens, the teachers, inspired by *missionary zeal*, were equally busy. Without training, with only a

love for children, great courage and much faith, these earnest young women worked by themselves, reading Froebel's Pedagogics and Kraus's Guide to the Kindergarten. They interviewed everyone they could find who had visited a real kindergarten and got such help as they could. It was, however, felt that more training was necessary and in 1895 Miss Eastman, a trained teacher from the Golden Gate Training School, San Francisco, was secured to take charge of a kindergarten in the mornings and start a training school in the afternoons. "It will be expensive," says the report, "but we cannot expect to do great things without great effort." The next year a change was made and the present supervisor, fresh from Colonel Francis Parker's school near Chicago, known then for its radical methods, accepted the position. Since then many teachers have come to us always from the freer schools of training, notably the former Free Kindergarten Association of Chicago.

From time to time new kindergartens were established in Hawaii, always by the Association, a plantation, or a mission in some district where it was needed. Three years ago the Kalihi Kai Welfare Club representing the community decided to open a kindergarten and applied to the Association for assistance. They offered their club house, their children and part of the support. Again, last year the Japanese community was much exercised because so many children had to be turned away for lack of room. They solicited money from their people and asked the Association to use it in starting a new kindergarten. This we consider an important democratic development, but however great our zeal, private subscriptions are limited, and though we maintain eleven kindergartens in Honolulu and there are besides three kindergar-

tens affiliated with the Association, there is room for many more. Outside of Honolulu there are three plantation kindergartens and four others in Settlement houses. Our only hope of providing at all adequately for the children of Hawaii is through the public school kindergarten.

### Attitude of the Public School System.

For many years the Free Kindergarten and Children's Aid Association has fought hard for the recognition of the kindergarten by the Commissioners of Education. We were met with indifference, ignorance and racial prejudice. With a change of administration in 1919 there was a change of attitude toward the kindergarten by the Department of Attitude of the Public School System of Public Instruction. The recommendations of the Federal School Survey favoring the universal establishment of kindergartens in Hawaii also had a strong influence. That year two public school kindergartens were started and last year three, so at present there are five kindergartens maintained by the Department of Public Instruction with the assistance of local committees. These kindergartens are all in country districts where the children have far less advantages than in the city. Last year there were twenty thousand children in the first grades on the Islands and not more than two thousand of them had been to kindergarten. Each year the problem grows greater. To provide kindergartens for all these children, even allowing eighty children to a school, will require two hundred and fifty teachers, as many rooms, assistants, and literally tons of equipment. Yet, somehow, it must be done, one school at a time, until all the children are provided for; otherwise we are not true to our American ideals, equal opportunities for all our children.



Each one of the kindergartens is in the hands of a committee of five interested women who then become members of the Association. Their duties are to visit the kindergarten at least once a month, be interested in the teacher, the children, the locality, and the problems that arise, to assist in securing equipment, help with excursions, parties, and mothers' meetings. The Department of Public Instruction evidently considers this a desirable way of bringing the school and the community together for, in opening public school kindergartens it has appointed a local committee to supply all the needs except the director's salary and a minimum of equipment. The usefulness of this committee depends a great deal upon the teacher. She must interest them in the problems she has to meet, devising ways of assistance for them within their resources.

#### **Establishment of Mixed Kinderartens.**

You will notice that at first all the kindergartens were started as racial schools. This was natural, as the Woman's Board of Missions worked through missionaries of the same race and tongue as the people they tried to reach, and the kindergartens were established to enlarge the work of these various sections of the Board. However, there was much criticism of this plan by thinking people. One mixed kindergarten was opened in the chapel at Palama and proved a success, so we contemplated making some changes in the others, when the plague and fire of 1900 took the matter out of our hands and made the change for us. For three months the kindergartens were closed, and when it came time for them to reopen, the map of Honolulu had so changed with the burning of Chinatown and the consequent redistribution of the people that we found it advisable to move to the districts where the chil-

dren lived. This made it easy for us to enroll those who applied without regard to race. Since then we have tried to keep as even a balance of racial groups as the neighborhood would permit, preference being shown only to the Hawaiian children, of whom there is always a smaller number.

Our experience makes us very sure that the kindergarten has been and is a contributing factor to the pleasant and harmonious relations of the various races living side by side. The children are delightfully democratic. What little racial feeling we have noticed has been traced to adult influence, and easily overcome in the proper atmosphere.

The mixture of races in our kindergartens includes numbers of children of Japanese, Hawaiian, Chinese, Portuguese descent, with a few Filipinos, Koreans, Porto Ricans, Russians and almost all the possible mixtures of these. When the kindergarten was first started in Honolulu, many parents, especially of the Orientals, looked askance at this new form of education that gave the children toys to play with and made them take baths. I can well remember the trouble we got into by removing a few of the soiled clothes from a small boy whose mother put on a clean garment over his dirty one every time she cleaned him up until he looked twice the size he really was! I believe we also gave him a bath in cold water, an awful offense, and not likely to be repeated after the mother got through with us. Now, the parents of all the races represented on the Islands are eager to have their children go to the kindergarten and will do anything the teacher asks. They even bring ten cents a week for equipment and a small bag of rice for their lunch.

#### **Work With the Mothers.**

Our Mothers' Meetings have meant a great deal. Sometimes mothers were in-

vited to spend a morning in kindergarten and the children's play was explained to them. They always bring their babies and enjoy a good visit with their friends, get acquainted with the teacher, learn a few songs, and understand a little more of what the children a program of music and games is ardo in this queer kind of school. Again, ranged just for the mothers with, perhaps, a little talk upon some subject of interest or need. The kindergartner has a great responsibility as she realizes after her first mothers' meeting. Her clothes, manners, habits of behavior and social usage are all under inspection. It is not long before the mothers are coming to her as a friend in time of perplexity or trouble and she is able to establish relations for them with other constructive social agencies in the community.

#### **No Rigid System Followed.**

We kindergarteners in Hawaii have never been hampered by trying to follow a particular system of education, but have been free to work out our own methods to suit our own particular needs. About the first need in the early days was the physical care of the children. You would scarcely believe me if I should explain some of the conditions of the children who came to us. Sometimes we spent the whole morning bathing the children, cleaning heads, and helping the children to wash their own dirty clothes. We held several mothers' meetings and taught some of the mothers the kind of clothes their children should wear to kindergarten, even providing them when necessary. One of the concrete achievements of our work has been the effect our early efforts in this direction have had upon the people. It is now a rare thing for the children to come to school dirty, and usually their clothing is neat and suitable. Even our little Filipino pet

of last year was always clean, although her dresses were pinned together with safety pins, one at the neck and one at the waist, showing a line of little brown back between, a white stocking adorning one thin leg while its mate was black.

Ordinary dirt the teachers could get rid of with soap, water and tact, but there were other things we did not know how to handle. Some of our teachers became infected with skin diseases, so we had to look for outside aid. This led to the establishment of the hygiene department of the association and was the first step toward district nursing so wonderfully developed later by the Palama Settlement. Now the children are under constant physical care, and it is a very insignificant ailment that can get by the watchful nurse. At present, the city is districted, a branch dispensary and trained nurse in each district. This nurse visits the kindergarten in her district twice a week, the daily work being done by an assistant under her direction. The children are all examined from time to time, and proper medical care provided when necessary. Our experience in Honolulu proves that under no other conditions is it safe to bring large groups of little children together. The practiced eye of the nurse detects ailments the teacher would never notice. One case of trachoma, pink eye or Porto Rican itch can do untold harm in a few hours, and with these little children we have no right to take any risks.

Several years ago we employed a dentist to examine the children's teeth in one kindergarten and do such work as was necessary. He found most harmful conditions in 95 per cent of the children's mouths, due to lack of care and improper feeding. This experience led to the opening of a free dental clinic at the Palama dispensary which

did a splendid work, although it could take care of only the worst cases. Now with the opening of the Honolulu Dental Infirmary we hope it is only a question of a short time before all the children of Honolulu will have their teeth properly cared for.

### Possibilities of the Kindergarten

There is room right here for a long discussion of the things this department can do for children of kindergarten age along the line of corrective work, saving many children from complete or partial loss of their senses or the function of some part of their bodies. Proper feeding has its place in this department and is of the greatest importance. Mental tests come right along in line, for much can be determined of the possibilities that lie hidden in each child, even at this early age.

In our situation the kindergarten is particularly valuable because of the very large proportion of non-English speaking children on the Islands. The period before six is the language age in which nature seems to be bending much energy toward the development of a working medium of communication. It is then that the child acquires the accent of a language more easily than at any other time of his life, and it is marvellous what a vocabulary he will pick up if thrown with people who use words with discrimination. In fact, it is comparatively easy for him to acquire the ready use of two or, in a few cases, more languages at this age. He plays with words, imitating, testing and repeating them for the pure joy of their sound. At home our children, beside their own foreign language hear only pigeon English, which, once established, is very difficult to change. It is said that only about two per cent of the children in the public schools come from English speaking homes, so it has seemed to us that for this reason the

kindergartens should be of great advantage to the school system.

The Free Kindergarten and Children's Aid Association has also been a pioneer in establishing supervised playgrounds. In 1911 it opened the Bereania playground for little children. Since then the City and County have turned over four other playgrounds to the Association for supervision providing about half of the funds required, the rest being raised by private subscription.

Our Association has, I fear, many years of work ahead of it as its objective is that every child in Hawaii shall begin his education in a good kindergarten, and all the children in the Territory have opportunity for organized play. We believe with all the force that is in us that both of these are strong factors in the development of our boys and girls. (Applause.)

### THE ELEMENTARY SCHOOL

FRANK B. COOPER

As I have thought of the functioning of America's common schools in relation to the establishment of world peace, the conclusion has seemed to be inevitable that in so far as they are able to promote the sway of true democracy so shall they also be able to assist in achieving peace for the world because in a democracy recognition of the rights of fellow men is fundamental and because the knowledge and practice of the principles of peace and good will must begin at home and be first appreciated and applied in the home land.

The form of the course of study in the elementary schools of the United States is practically the same throughout the country. It provides for instruction in the school arts, in geography, history, hygiene, physical training and handwork. In content it varies



with local administration and supervision and with the equipment, power and consecration of individual teachers. Where latitude and the play of initiative on the part of the teacher are allowed, every school room exhibits a different course of study, richer or poorer, according to the lights and administration of the teacher. The same is true of methods and treatment.

Every system of schools, particularly in the towns and cities in the United States, is a law unto itself in the working out of the course of study and in achieving the ends of elementary education. The conception of those ends and the character of the processes employed depend upon the vision and power of the superintendent as influenced by current educational thought and movement. Conditioning factors in the production of educational effects in a community are to be found in the extent to which local expenditures for schools are allowed, the support given to progressive school programs by the community, the amount of freedom from political influence in the appointment of teachers and the selection of text books, and the height to which *esprit de corps* rises in the teaching body. Local self determination has had several important effects, not all of them, however, being salutary.

#### Handicaps to Efficiency

It has frequently happened that the self-interest of individuals in the community has been permitted to dominate school affairs, and brought them under the sway of politics and politicians. The people, however, always jealous of the welfare of the schools when brought to realize the sense of this baneful influence, do not fail to apply a decisive remedy. There is a noticeable advance among the communities of the country in keeping the schools out of the hands of the politician.

When the income for schools is derived largely from local taxation the tendency is to keep down the taxation and so curtail expenditures for education. Just now in the United States many communities, as a result of rising taxes are undergoing an attack upon school expenditures coming particularly from the few who are more interested in costs than in children. Added to the problem created by the drain upon resources to pay the costs of war, comes the greatly accelerated and unprecedented demand for secondary education. To meet this demand expenditures have to be greatly increased to an extent that prompts concern for the fate of liberal appropriations for schools in the immediate future. It is gratifying, however, and reassuring to know that in numerous communities in the United States where the question of liberal allowance for schools has been put to vote, the people have not failed to stand loyally for adequate financial provision.

The most serious question for citizens of the United States is not whether they are costing too much or whether they are as efficient as they should be in teaching the three R's, but rather whether they are functioning in making the youth of the land fitter for the fulfillment of the duties of citizens in a democracy. The idea is prevalent to an important degree that good citizenship rests upon ability to recall dates and describe events in history and give the location of places upon the earth's surface. Popular criticism of the schools is directed mainly against failure to achieve an approach to perfection in the field of memory. Literacy is judged by ability to read, write and cipher and admission to citizenship upon a scant knowledge of facts in American history and civic regulations. These are but the mint and cummin of

elementary school education, while the weightier matters of the law and gospel of education are not considered by many of our home critics.

A third effect of local self-determination is to be noted in the spur given to spontaneity and enterprise in the development of local school systems, and in the application of progressive measures. Forward movements are contagious. The general level of school accomplishment is continually raised by the upward educational development of individual communities.

Autonomy in the management of schools fosters a sense of responsibility and encourages distinctive attempts at improvement of the schools on the part of the community. This principle is applied also within the local system itself in many communities of the country so that each school room becomes the field of self-determination in the development of the course of study and in the manner of marking out desired effects in character. Courses are so framed and regime so arranged that the initiative and vision of the highly powered teacher will be given full play, while the mechanically-minded will have something definite enough to do her best upon.

### **The Need of Individuals**

America has only recently begun to realize the significance and the challenge of democracy. We have been thinking of ourselves as a republic and relying upon representative forms and means to the partial exclusion of democratic ideals. The schools, reflecting the public mind, have therefore only partially met democracy's demand. Since the opening of the recent century and especially during the past five years new light has come and a new sense of privilege and obligation has been awakened. We have been turning more and more, and more and more

rapidly, away from education by platoon and have centered attention and educational practice more definitely and properly upon individual needs. The most remarkable significant and promising phase of educational development in the United States during the past decade is to be found in movements intended to have individuals in the schools met at the door of their respective needs. Numerous administrative devices and plans, the Cambridge Plan, the Batavia Plan, the Gary System, the Six-Six Plan and others have all had the service of individuals for their objective.

The segregation of individuals not capable of having their needs met by the ordinary school, and adaptation of treatment according to their particular needs has given rise to the establishment of special classes grouped according to like instructional requirements. The establishment of parental schools for embryonic delinquents, classes for the deaf, the blind, the stammering, the crippled, the sub-normal, has not only proved a boon for these classes of unfortunates, but has relieved the regular school of a drag it could ill afford to bear. Medical inspection and its tangential activities looks also to meeting the physical needs of individuals. In the train of this broad movement for attention to individual needs has followed quite naturally a study of ways and means and a challenge to enterprise to provide more justly and adequately for those gifted members of the school to whom the pace adapted for the moderately endowed is an affront and constitutes not only an injustice to them but also a curb upon the development of leaders.

As we in the United States have not completely comprehended as yet the full meaning of democracy and its responsibilities, so the elementary schools are

only in the stage of approach to realizing the challenge of democratic principles and ideals. It was J. G. Holland who expressed the idea that a man's character is better represented by what the man is striving to become than by what he has actually attained, so it may be that a school system as projected in its leadings is a better index of its real character than what it has so far actually worked out. What the United States is striving for in its elementary schools particularly is to prepare individuals for the exercise of their powers to the end that they may live up to the measure of their capacity, use liberty justly and amiably, and engage in the pursuit of happiness. These are the inalienable rights of the children of men, and it is the plain duty of the state for the sake of its own protection as well as for the benefit to its citizens to provide for every child an open door to an education suited to his needs and capacity, and to insist on its use. In so far as his ability will admit every child, male or female would have opportunity to live life freely, and enjoyably, always with respect to and regard for the freedom and happiness of others.

#### **Equal Opportunity Not Given All.**

Unfortunately as has been pointed out in former discussions from this platform the United States has not yet learned the full significance and power of this ideal, for equal opportunity is not afforded for all the youth of the land because of inequalities in financial provision, because of the difficulties in affording recognized facilities in rural communities, and because the teacher supply is inadequate both in quantity and in quality. The remedies for these weaknesses in our system of education must come from a larger income for schools and a more equitable distribution of it, from unionization of scantily

attended school units and provision of easy and safe means of transportation, and from the making of teaching worth while financially, and an esteemed and honored vocation. The schools of the United States are not by any means uniform in the character of their organization and administration. It has not been so many years since most of them were systematized to a painful degree, they were rigid and formal. Their processes were stereotyped, the instruction mechanical and the discipline rigorous. There are some such schools now, but not many. Latterly the schools have become flexible in organization to suit varying needs, and facilitate the application of the principles of freedom in both administration and instruction. Classification by examinations in subject matter has given way to or been modified in great degree by estimates of the worth of accomplishment of pupils and that is now being further modified by intelligence and achievement tests. Along with such determinants, some schools are undertaking surveys of all elementary school pupils according to age distribution and semester progress in order to classify to better advantage and to discover individuals who need special attention on account of exceptional progress or noticeable retardation.

Following upon tests of intellectual power and of achievement and comparative studies of progress come adjustments in classification and adaptations of treatment designed to accelerate progress and intensify acquisition. Teaching is thus invested with a greater significance, its problems are simplified, and its dignity enhanced. And it will not be long until American elementary schools generally will have entered upon this more nearly scientific method of measuring instructional and administrative effects.



### Fundamental Aspects

So far in this attempt at an interpretation of America's elementary schools I have directed attention to questions involving organization, administration and the program of studies. I have left to the last certain aspects in the operation and life of an American common school that seem to be to be most fundamental in the development of national and world citizenship. These phases are collateral with those already mentioned. They are bound up in the constitution of the school, in the character of its administration, in its methods of instruction and in the point of view, and the personal and professional equipment of the teacher. They constitute the social aspects and influences of the school. While the studies pursued in the school have an important part in the development of ideas, they do not bring clearly into the intelligence and the acquisition of relief knowledge of relations with others or show how work and play and all the various engagements of the school group are forwarded or hindered by observance or non-observance of the principles of interdependence and co-operation. The course of study in school is one thing, the course in contacts is quite another. Obedience to constituted authority in the well regulated school finds in the well-being of the little democracy and in welfare of the whole group its motive for exercise. The will of the group is good will when rightly guided and influenced and may be made the law of the school.

A remarkable effect upon the spirit of the elementary schools has been wrought by the kindergarten influence. The fine spirit in that institution developed under the operation of the law of love has found its way into the primary schools and even higher so that association in work and play has been

made the means of the discover and practice of the principle of neighborliness and regard for the feelings and rights of neighbors.

The opportunity offered in the daily administration of school affairs on the part of children affords a means of cultivating what Dr. Sisson might call will-attitudes and the appropriation and pursuit of that opportunity is most profitable for the development of the higher qualities of citizenship. Where there is a maximum of wisely and delicately guided freedom in a school, choices need to be made as an accomplishment of the working out of studies of the project variety or in the social contacts, so that such weighty matters as conduct, occupation, co-operation and service fall into the field of choices.

The free time daily provided in some schools when children may select how they will occupy themselves, the team plan of studying out projects, student participation in working out school problems as in school government, are valuable school practices because they incur responsibility, exercise the selective abilities of children and call the co-operation spirit into action.

### Dependence Upon Our Neighbors

All the while, there should be, and there is as represented in the prescribed course of instruction and in the mind of the teacher, revelation of the thought through history, as an account of the events in which men have been related, and through geography, another account of the relations of men in place, through these let there be instilled the impressive thought that the world is a great neighborhood, that we have to depend upon our neighbors and they upon us, that as we suffer they must suffer, that as they are hurt we are hurt, that as they may have limitations so we have ours, that as we may

excel here or there, so they may excel us in this or that, that we do well when we attempt to correct our own weaknesses and to respect our neighbors' excellencies, that selfishness and its long train of evil followers are blights upon accomplishment and happiness and bludgeons to liberty, that good will and self-sacrifice are the open sesame to peace and to prosperity as well. Reliance for the production of desired school effects is, however, in the last analysis to rest upon the teacher. No matter how much we may labor over courses and procedures, no matter how we may create policies and devise plans, no matter what composes the courses or what goes into the text books, the teacher is and must always remain the arbiter of school effects. To paraphrase what a far-sighted German said: "What you would have come out in the life of the nation must be in the mind and heart of the teacher." What we in this conference would have done in the way of education for each must be first enshrined in the heart of the teacher. Let who will make the courses of study, and select the text books, but he who picks out the teachers can easily put the prescriptions of the course and the teachings of texts to naught. Our chief hope rests here. The school teacher is the most influential factor in society and she doesn't know it. Little children yield to her sway in questions of opinion, habit and conduct. There is a time when father and mother are found to abdicate and the teacher is installed upon the throne of the child's adherence. Often the family life yields to the influence of the school.

The school is life—an absorbing life in the earlier stages of school attendance—it is the nation—it is the world in miniature!—and the teacher is the inspiring genius of that little world.

Think of the mighty motive force when these little worlds of your land and mine, where the teacher rules supreme, are joined in a common cause, the great cause of world peace. Let the teachers be imbued with the idea of world peace and its meaning to men and nations, let them become saturated with desire to put it over, and it will come to pass in spite of the oppositions of the designing and corrupting, in spite of politicians and vested interests, the children of the world will, fortified now for peace and good-will, put war away forever.

### IS EDUCATION EQUAL TO THE TASK?

DR. FREDERIC BURK.

This Conference has assembled, I take it, that the peoples of the Pacific may dwell with one another, and with the peoples of the world in their economic, political and social relationships, ever more productively, wisely and happily. It is a noble purpose. Nevertheless each of us, survivors of the Great War, feels that this purpose is vain unless our amity rests upon firm assurance of permanent peace and mutual good will. Until this assurance is established, beyond peradventure, we know that protestations of friendliness and mutual helpfulness are unsubstantial words rooted in phrases of sand. The present problem of permanent peace is the only business the world has before it.

Upon the surface the situation seems absurd. There are today, in all the world, no nation and few people who desire war. The usefulness of profit of war is universally discredited. Before its consequences humanity stands aghast. It has been stripped bare of its former chivalric glory. The world now faces the naked realization that war is antagonistic to every purpose its civilization seeks or honors. Yet today we make

ready for war, and few there are who, facing facts fairly, feel that the end of war yet has come. The pall of the Great War hangs heavily over us, history, psychology, sociology, politics and economics fail, in any scientific sense, to point to any except one pitiless conclusion. Unless some new factor, some hitherto unknown force, offers a solution where is justification of hope?

Some such thoughts as these doubtless have floated through the minds of every delegate to this Conference upon the way hither. In the minds of some, probably, the question has risen whether education might not be the saving factor. It is to this possibility I would direct your thought.

### Only Two Remedies for War

Throughout all history, two—and only two—remedies for war have ever been consciously attempted—war and treaties.

The first of these—war of one nation to exterminate or subjugate all nations dangerous to it has proved like cutting off the Gorgon head whence sprang one hundred heads anew. The futility of this method has been demonstrated repeatedly and largely accounts for the perpetuation of wars, as Silesia, Poland and Alsace call to mind. Even disarmament can be offered only as a means of impeding war, not of curing it.

The second remedy is that of treaties and agreements not to war. Too often such agreements are accomplished through diplomatic duress by which one nation drives a sharp bargain with its neighbor and the issue of the treaty festers as a cause of war. Treaties are always based upon the psychological fallacy that the decision to war is amenable to logical reasoning. Few true war situations have so remedial a basis. The underlying forces which precipitate war are not intellectual, logical nor reasonable. If they were, there

would be no war. War decisions are instinctive and as such are instantaneous, immediate discharges into action. They wait for no argument, logic or reason, nor heed any. Agreements not to war are tinsel ornaments, deceiving in times of peace, and when war comes, become mere scraps of paper. Very obviously then the only two remedies for war the world has ever consciously employed, in all human history, are worthless. They have sought to bottle up and suppress instinctive forces and, like all psychological suppressions, they have developed complexes, more powerful, more ferocious, more insanely maddening, and more irreconcilable than the original cause. At best they have merely seared the surface of running sores, leaving the festering cause to generate fresh wars any time. Remedy for war must first remove the cause of war. Moreover, wars for subjugation, and peace by forced treaty, are tools peculiar to government by autocracy and autocracy now lies wrecked upon the battle fields of Europe. The sword has failed. Diplomacy has failed. Autocracy never again can command the confidence and the loyalty of mankind. The residual hope of the world lies in democracy but democracy is no mystic talisman—no shibboleth, which by its mere pronouncement creates right out of wrong, order out of chaos. Democracy is far more complex in its factors, more difficult of construction. In an autocracy, only the monarch, if he be sufficiently powerful, need be capable of thinking, or be responsible. The less thinking the subjects do the safer for the state. But democracy requires as the cornerstone of its possibility that each citizen shall think intelligently and wisely, and that concerted judgment and action follow. Democracy without universal education to the degree of concerted judgment is obviously impossible and unthinkable.



An educational system adequate for successful democracy has not yet been established.

### Education to Prevent War

The turn of the tide in the present state of human affairs possibly offers singular opportunities to this educational congress. Whatever the future disposition of the war-wrecked Atlantic nations, simple physical exhaustion will prevent serious war for some years. The Pacific—by tradition pacific—has yet developed no serious antipathies and there is certainly no rational occasion visible why it should develop them.

In this natural armistice, or breathing time, might not this Conference seize the opportunity to become at least the originating impulse to inaugurate permanent peace upon the earth through the agency of education and its forerunner, science. Let the difficulties of exterminating war be recognized to their fullest degree; let the project be regarded in terms of harmless chimera, nevertheless, achievements of science in certain fields of human civilization during the past generation are so stupendous that neither the theorist nor the man of myopic practicality can safely dogmatize upon the impossibility of any unsolved problem—even that of war. We have, in our memories seen the time of intercommunication annihilated and space in transportation unbelievably foreshortened. We have seen the production, manufacture and distribution of the chief commodities reorganized by forces we could not explain to our immediate fathers. We have seen modern medicine's conquest of diseases which heretofore have held population in check. It is true that up to the present the chief conquests of science have been confined to the inorganic field, and the war problem is chiefly a problem of the organic sciences. But an approach in these fields has been made

and huge masses of raw data of physical heredity, social heredity and psychology now lie ready for assembling and construction. But aside from the content of scientific contribution there is also hope from the scientific method. The methods of the two past remedies of war have sought only to hold war in leash. The universal method of science is first to discover the cause and then to remove or destroy this cause. In medicine, science first has sought to discover the cause or bacillus making possible a particular disease and secondly to remove or destroy this bacillus. So long as medicine attacked disease by forced suppression, as has been done in the case of war, science made no progress. By analogy, the scientific approach to the problem of war will be to lay bare, segregate, and specify the causes,—biological, psychological and social—which create war; and secondly, to apply the anti-toxins of education which shall destroy them and thereby make impossible the development of war.

### Application of the Scientific Method

The scientific method therefore introduces two processes of method which are entirely new in the history of effort to do away with war. To illustrate concretely; Let us suppose a world-wide scientific commission, selected by virtue of the qualifications of its members, be created to undertake an inventory and to analyze all causes which in any way are found to contribute to war. A corps of eminent scientists would be necessary—historians, geographers, economists, sociologists, ethnologists, psychologists, biologists, etc. It would be the duty of this commission, through appropriate specialists, to discover, test and determine conditions which lead to war. Some of these conditions would be superficial and obvious, for example, existing disputes; public jingoism; direct

school instruction in nationalism of an offensive type as it now appears in much history and geography teaching; active war cults rooted in self interests of military and profiteering classes; race propagandists and their propaganda; issues of territory or privilege of any nature which already are or are likely to become bones of contention, etc.

A second group would comprise causes less obvious, for illustration: limitation of food areas with congestion of population, industrial populations unable to obtain access to raw materials; different standards of living by peoples competing in production of the same commodities; political, social or religious institutions, race customs, which having outlived their usefulness remain as a menace or irritation.

A third group will comprise more remote and technical types, as the biologic heredity of combativeness and fear; levels of mental intelligence in nations affecting possibilities of democracy etc.

It would remain for a second and similar commission of educators to devise means of extirpating these causes. It is at this point a new method of procedure would again offer hope and possibility where the method of politics and autocratic enforcement have failed. The method of autocracy has ever been to decide upon a policy and to compel obedience of the subjects regardless of their lack of information or opposition.

The educational method is slower of action, and more roundabout, because each of the citizens, or at least a majority, must learn the facts to discuss and interpret their meaning and finally agree upon a concerted procedure. Such is the price of democracy. But the democratic method has the advantage that the final product is upon a solid foundation of acceptance which makes enactment a formality and, theoretically,

unnecessary. The method of education is therefore by peaceful penetration.

### Is Education Equal to the Task?

Is education and our educational machinery equal to this gigantic task? Certainly the project is beset with stupendous difficulties which we must not underestimate. It is as easy as it is truthful for science to confess that at present it has little knowledge concerning the cause of war that is final and definite. With even greater discretion might education point to the present infeasibility of removing the causes of war, even if science should discover them. Well might education express its doubt that democracy can ever hope to educate all *its* citizens to support even truths reduced to the form of axioms; for science already goes far, in the evidence of mental levels, to raise the question that only a minority of people have the intelligence to comprehend the civic conceptions adequate for democracy. If, as the mental measurements of 1,700,000 of our soldiers seems to show, 65 to 70 per cent of the people of the United States possess an intelligence equal only to that of a thirteen year old child, how can education hope to serve as a sufficient foundation for democracy? Nevertheless science and education must solve the problem of war if human civilization is to endure. No other rescue is visible. It is true that at present the data of history, from the data of biologic instincts, from all we learn of mob psychology and national hysteria, the extermination of war justly seems merely a comforting but unbelievable hallucination. But is it more unbelievable than, to our fathers, was the possibility of speech across a continent, the wiping out of fever in Panama or the cure of leprosy?

Let us admit at the outset that our educational equipment in no country as

yet is adequate to undertake the huge program this project implies. Let us admit that educational administration in every nation would have to be radically reconstructed to meet this new and tremendous purpose. And finally let us admit that we educators ourselves and our present conceptions of the problem will have to be made over in many respects. Doubtless we have not possessed the firsthand acquaintance with facts of war situations, have sentimentally magnified the beatitudes of human nature and accepted a wholly undue faith in the potency of rational persuasion. War psychosis is responsible to no logical treatment, knows naught of beatitudes, and obviously springs from deep wells of instinct of which few academic schoolmen have yet taken cognizance. Consequently many of our scholastic proposals to prevent war have contributed chiefly to the literature of beguiling Utopias and thereby to the gayety of nations. But evidently the project is a life and death challenge to the possibilities of education. The goal to be reached, permanent world peace, justifies any reconstruction of our edu-

cational machinery, any remodeling of ourselves, and any expenditure of money however fabulous. Permanent world peace is cheap at any price.

It may be interesting as well as important to know that this project of drafting science and education into service of exterminating war is practically the plan already adopted by the Carnegie Endowment for International Peace in 1911. The procedure adopted was one recommended by the presiding officer of this body, Dr. David Starr Jordan, who advised as set forth here, first that the causes of war should be discovered and enumerated and secondly that education should undertake the removal of these causes. A fund of \$500,000 was set aside to meet the initial expenses. Before the war broke out in 1914 considerable had been done. There were some publications issued and centers of distribution established.

Therefore, in conclusion, I submit to this International Educational Conference of Pacific nations the question: Is education equal to the task?



## 8. EDUCATION AND THE STATE

### EDUCATION FOR DEMOCRACY

DR. DAVID STARR JORDAN

Introduced by BARON KANDA

BARON KANDA: Delegates to the Educational Conference, Ladies and Gentlemen: We are often apt to fail to realize our good fortunes and privileges while we enjoy them, and look back upon them with regret when they are gone. I do not think that the same criticism could be made in regard to you ladies and gentlemen, who have shown such great interest and enthusiasm in attending these meetings during the Conference. Another good fortune which I think we all appreciate is the fact of our having had as chairman during all the sessions of this Conference, a gentleman who by his distinguished career in the sphere of education and by his wide knowledge of the peoples around the Pacific is eminently fitted to occupy that position,—Dr. David Starr Jordan. (Applause.)

I understand that Dr. Jordan is obliged to leave us this afternoon, and will therefore give us a farewell before the sessions are ended. It gives me great pleasure to take the chair, as Dr. Jordan has so kindly referred to a similar occasion when he gave an address before the Tokyo University of Commerce a few years ago, and to announce his subject: "Education for Democracy." (Prolonged applause, all the delegates arising in their places.)

DR. JORDAN: Members of the Conference, Ladies and Gentlemen: Mr. Arthur Balfour a while ago, in less encouraging words than those just quoted from Mr. H. G. Wells, said in part, that "the whole process of evolution was a disreputable episode on one of the minor planets."

I cannot take this view of human development. I am willing to admit of course, that ours is a minor planet; I see how astronomers claim that Jupiter is bigger but softer, that Mercury is better warmed; that the sun is very large compared with the earth, and very small compared with most of the other suns. I may concede while life has existed on Earth one hundred million years or so, we have not got on so very far. Our last great achievement is little to our credit, for we have accomplished the worst slaughter ever yet known or recorded. We have lived as men a hundred thousand years more or less—nobody knows. But for a long time man kept no records; he paid very little attention to himself until he had been here a long time getting acquainted with folks and gaining a little leisure in one way or another. He slowly found himself afloat in a "fathomless universe" without sides or limit, without beginning or end. No one yet can tell us what happened a year before time began, nor can he guess. We cannot conceive of space as limitless, nor can we conceive of an edge of space, beyond which not even space extends. If space is a huge unbounded sphere, how many more spheres does the fathomless universe contain? Some philosophers get so mixed up with these conceptions that time, place, something, and nothing become the same thing. Even truth and falsehood in Balfour's view are indistinguishable, and we may as well believe whatever we like the best. But it is for us to take a loftier view. In Carlyle's phrase, "Every meanest day is the conflux of two eternities." This 18th day of August, 1921, is the point where eternities meet, the eternity of the past and the eternity of the future.

Eternity is a long while, then another long while. But however long, they must come together here today, and for the moment they are in our hands.

We may remember the excitement in the University of Edinburg over a century ago, when Professor Hutton asserted that "Time is as long as Space is wide." In those days space was already spread out, but time was still contracted, six thousand years at the most, and the unbounded expansion was paralyzing to the narrow-minded of those times.

### **This Is Our Day.**

This happens to be our day, the only day we have, the day in which we do our work, great or small. It may be that our work is only a little in the great process of evolution. It is our little, our own contribution, our grain of sand, of which future mountains are made. It is true enough that not one man in a million leaves a trace after a thousand years, not a bone, nor a thought going on to the future. But so long as some of us even do our best, the whole product cannot be "a disreputable episode." In this, our universe, there is no difference between great and small. Telescope and microscope tell the same story. Little things and great things, each play their part. The little invisible animalcule has a structure just as complicated as the Constitution of the United States, and maybe just as elaborately marked as the most beautiful flower, and as elaborately painted as the most beautiful lady.

I wish first to speak of certain features of education, what they are, and how they relate to democracy.

I was present at a dinner given in Paris eleven years ago in honor of a very notable woman, Mrs. Fanny Fern Andrews of Boston, founder of the School Peace League. This dinner was given by the leading teachers of Paris, and presiding was Ferdinand Buisson,

Minister of Public Instruction, a very able man, and a thorough going friend of peace. Mrs. Andrews spoke eloquently of her efforts to instill in the hearts of the teachers the idea of peace, and some notion of the wickedness and futility of war; that its deeds of courage are the same in nature as those a fireman may accomplish in a blazing building; that the best of human nature was brought out against the worst conceivable background, but that we do not want to burn our buildings in order to display the bravery of our firemen. Dr. Buisson agreed with all she said, but questioned its necessity. "Already in France my ministry has issued an order that every teacher shall explain the nature of war and the reasons for peace."

### **A "Knight of the Holy Ghost."**

Here we find an element in education of importance; democratic education, the only education worth much, in the long run, cannot be imposed from above in that way. To work intelligently for peace, every teacher must feel the inspiration of personal faith. It must be the work of love. To be a "Knight of the Holy Ghost," quoting Heine's phrase, demands that the spirit be at home within. There can be no holier crusade than along the line of international peace. We have to stop killing if we are going to do anything else, for all worthy human activities rest on peace. In war everything stops; no forward movement goes on; no progress is possible; a dull, dead uniformity ensues which some mistake for national unity.

Once when I was young, as a college president, instead of an Emeritus like a down-turned leaf of a coconut palm, I made an address on higher education, in which I referred to the American incongruity, that in the land of democracy the university is estab-

lished on an autocratic plan. With the president of the university rests the initiative of leadership and for the most part he can successfully carry through whatever he may desire to achieve.

Germany is the most autocratic of all nations, the one where the people have least inlook in public affairs, while the German University is wholly democratic, the Rector having virtually no powers not delegated by his fellows. A report of this talk somehow reached Berlin, and Professor Paulsen, one of the most eminent philosophers that Germany has produced, said to a friend of mine, then studying in the University: "Tell Dr. Jordan that I think he is mistaken, that there is no autocracy in education so severe as that in German universities, but it doesn't rest with the Rector, but with the minister of public instruction." The minister of public instruction determines all that is done, all appointments, the kind of men chosen as teachers and the kind of men to be left out. From one end of the system to the other, each detail is planned; not for the development of the student but for the exaltation of the state. Its function was to check freedom, turning its powers into other channels. As the kindergarten tended toward freedom rather than standardization, it was early dropped from the system.

### **Struggle Between Perfection and Perfectibility.**

In America, under our method, not to be called a system, for we have many fragments of a system, each individual state has schools as good as it may demand or pay for, at times alternating between one extreme and the other, as in Pennsylvania, but all the time going on each in its own way, the one saving grace being that it goes on toward better things. The school problem of the world is at bottom a con-

test, a struggle between perfection and perfectibility. Perfection means stagnation, for the essence of education is growth. A perfect school, or a perfect state, or a perfect institution is already petrified. A perfectible institution, no matter how imperfect it may be, if it is capable of going on, of being improved, of winning and holding the interest of the people concerned, citizens and pupils, is bound to meet the needs of society. It is vastly better to have the perennial strive to improve, than at any stage to come to rest. In other words, we want not standardization, but divergence. We want to have just as many kinds of people, if they are good people, as possible, not have them brought to one particular standard. This is my main criticism of British education, which aims through examination to enforce standards, the standards of a favored few, on education at large.

A similar criticism applies to the required course of study in the higher institutions of America. Good work in any field involves as a rule, the element of volition. This must rest on the love of the work itself, or on some vision as to whether the work is leading somewhere and what is its relation to future usefulness in life. The cut-and-dried courses of thirty years ago were like the ready-made clothes of the stores—they were cheaply made and nobody feels any pride in them. The prescribed course of study in college, as a rule, constitutes the acme of pedagogic laziness. Outside of the professional courses it is not often that two students require the same kind of education. It is the individual who is to be educated, not a class. And the individual in a democracy is not a mere unit of the array. Education requires intellect, while standardization is mainly a matter of machinery.



### The Ruler Governs in His Own Interest

Some eight years ago Doubleday, Page and Company, asked me when in Europe to get up a book for them, through interviewing leading men in Europe. I was to find out what they thought of America, finally summing up the series with an argument for democracy and an explanation of its ideals and workings. I entered on the work with some enthusiasm, because I believe in democracy, not in all the things that democracy may do, any more than I believe in all that a child three years old may do, but I have faith in democracy as I have in the future of that child. Unless we can go back to tribal isolation, there is no future in any government, save as ruled by the people governed. Whoever rules in any country operates in his own interest. An autocracy, of whatever sort, ruled by the wise, the rich, the privileged, is doomed to fail. It will be run in the ruler's interest, and in the long run privilege dominates over justice. A paternal government such as that of Germany was, has as its basis the effort to make conformable the common people, that they may regularly be sheared in the spring, thus yielding to the privileged few a never-failing harvest. Even a government by the wisest and best comes at last to the same ends, the perpetuation of privilege. It is, of course, not easy to find out who the best minds are and men have at last agreed to assign divine right to the oldest son of the last failure the Lord has made. I have heard professors in Germany talk fluently and vigorously of divine right, and then in the next breath deny the existence of deity. The divine right of the king is a denial of the existence of God. Divine right is merely a convenient phrase, without real meaning, a phrase of the agnostic or the atheist.

The perfection of German organization or *Kulture* was summed up in three words, "Dienst, Ordnung, Kraft," perfection of service, of order, of power. Service under mandates from above, order through discipline enforced from above, power through team work, never self-directed. An education to be perfect in this sense demanded the study of the same thing by all, for the same purpose, the affairs of the state, from which all dangerous doctrines should be excluded, and the great national slogan was, "strengtens verboten," which is, "keep off the grass," raised to its highest terms.

A German professor, in answer to my questions, thanked God that Germany had "no parliament government." The Reichstag was in fact, as in name, a "Hall of Echoes." It was the perennial fear of the ruling class, that the people would some time arise to break up their system, which was the fundamental cause of the war. Of this I have not the slightest doubt. It was not the greed of the traders or the financiers which brought on the war. It was the knowledge that the perfection of the nation was based on a sham, sooner or later to be exposed and exploded. So far as I know every aggressive war has had the fear of democracy as its primary motive.

### Many Irregularities in America.

In America, try as we may for standardization and perfection, happy-go-lucky conditions still endure. In the "land of contracts" irregularities obtain, everywhere, and it is well that they do, for they contribute to the welfare and effectiveness of the people, and this lies at the heart of education. In London, I had a talk once with two prominent British journalists, George Perris and Robert Young. They had just come back from Lancashire, and were greatly impressed with the fact

that they found so many of the coal miners widely intelligent, with clear notions of right and wrong, of justice and injustice. My friends thought that England should be proud to have such men among her common laborers. I held a different opinion. To me it seemed a shame that men of intelligence, of better intellects than some prime ministers, should be compelled to go through life rendering no higher service to their country than that of shovelling coal. It was England's loss that she should let these men grow up without free schools and without access to the essential elements of education, unable to put their talents to greater use than to work underground, competing thereby with a basket of coal and a bucket of water. There is none too much of talent or intellect in any country, and what there is should be cared for, as the most important of all products.

#### **"Der Staat," the End of German System**

The final end of the German system is the exaltation of the State. "Der Staat" is not a state merely but the one State on which all else depends, a gigantic entity that involves the whole of the nation as the heavens envelop the earth. It exists in a moral vacuum, high above the reach of its people. The state has its duties, paternal and protective, toward the people, caring for them till they cannot care for themselves. As most or all of the people do not know how to govern themselves, they must be directed. The greatest man in Ireland, Sir Horace Plunkett, once said to me that if any people were incapable of governing themselves, the only remedy is self-government.

The requirement of universal military service at the call of privilege is not for the sake of making good soldiers, but bad citizens, men that can be

counted on always to submit and men that will not dare to rise up against oppression. To keep the common people down in the interest of power and privilege is the purpose of military drill in time of peace.

It has been said officially the three first duties of the German citizen are these:

"Soldat sein; steuer zahlen; mund halten" (Be a soldier, pay your taxes, keep your mouth shut.) They are not main functions in a free republic.

"Good soldiers" we may be, when a crisis demands, but we do not live with that end in view.

"Pay our taxes." This we cannot avoid, and most of them in this and every other country go to the upkeep of the army and navy.

"Keep your mouth shut." It will be a sad day when American citizens dare not or cannot utter their opinions and thought. "Mum's the word" with burglars and tyrants, not with freeborn men.

In like fashion the four "K's" were commended by the Kaiser as the whole duty of women: "Kinder, Kochen, Kirche and Kleider." (Children, cooking, church and clothing.) Under this system the church itself is a mere device for holding the people down.

#### **Democracy a Great Training School.**

I was told in Bulgaria, that in this region the church has nothing to do with morals or religion. Where the church joined the state, it becomes in greater or less degree a function of politics. For this and other reasons we wish our schools kept from its control. To be separated from the church is not to be divorced from religion. It has been urged that democracy is the rule of the ignorant. It may be so at times but never permanently, for a Democracy is the great training school in civics through which alone good government may come. There is no

other way, for suppression breeds injustice. To say that all men are born free and equal is merely to say that each is entitled to the right of fair play. Nobody can assert that men are born with equal ability. The inborn powers of each are borne down through long generations, and no one can rise above his potentialities of inheritance. We have each gained a well-sifted and varied inheritance. We are each worth while and entitled to such measure of justice as we may attain. Not one of us, in fact, ever had an ancestor so weak or so unfortunate as to have died in infancy. They had at least the energy to pull through. Selection is always going on, always the fool-killer is ever active and because the fool-killer has not been unduly busy we are able to be here. (laughter.)

Now democracy to be successful must be intelligent. While no one can change or modify in any degree his hereditary qualities, nor affect those of the next generation in any degree, he can bring about by education that higher heredity which will shape future civilization. Men of average ability may rise to a higher and higher place through entering into the work of action. I heard a proverb in Japan, that a dwarf on the giant's shoulders can see the shallows of the river better than the giant can.

Whatever the blunders, stupidities and crimes chargeable to democracy, there is no other way out. Government of the people and for the people must be by the people, and the problem before us is to educate our rulers. After all, the great fact of history is the forward movement of the people, the masses finding themselves. It is not the record of kings, princes, capitalists or statesmen borne aloft on the current, and modern histories, in so far as they are modern, recognize this fact.

Too long have histories concerned themselves with the affairs of the rich, learned and powerful. A great man will leave a great mark on all with all with whom he comes in contact, and the aggregate of great influences constitutes the progress of history.

### Democracy Means Freedom.

Democracy involves freedom; above all, freedom to know, for knowledge is truth and truth alone makes free. Freedom of the mind is much more important than the freedom to speak or write or harangue from the soap box, though all these are important, for all needless restraint is mischievous. This freedom should have but one limit; one should be free to do whatever he likes so long as his freedom does not interfere with the freedom of others. The freedom to run saloons interferes with the freedom of other people. This is our justification for prohibition. We don't care what a man drinks so long as he limits its effects to himself, consuming as it were his own smoke, but if he uses it to entrap our youth we have a word to say. The limit of individual freedom is order, and righteous order must spring from within. No order worth the name can be enforced from without.

The final purpose of freedom and order is found in justice. Justice in this higher sense is not a matter of courts or penalties. By justice we mean a condition of society in which every child may make the most out of life. In one of my first addresses at Stanford University the Governor was pleased with a sentence which he asked me to put on the cover page of the Register. "A generous education should be the birthright of every boy and girl in the Republic." A generous education means, of course, one adapted to whatever the powers of the child may be; each within his own capacity



to make the best out of life. Each should be taught those things he is capable of digesting and to each of us then was attainable through education a higher possibility of happiness and service than we have ever known. The school does not of itself educate anybody. It gives the opportunity for self-education, and the final result rests with the individual. This is especially true of the university, where a boy may be exposed to educational influences, but unless there is in him some skill to seize the advantages and opportunities he will not be educated. You cannot fasten a ten-thousand dollar education to a ten-cent boy. You may standardize a boy without educating him, marking each standardization with an appropriate degree.

On a train not long ago a man said this to me: "My father was a Frenchman, my mother a German. What do I care? Those old hates and jealousies are nothing to me. I am an American. This is the land where hatred dies." I have thought many times that the greatest pride of our flag, of those who live under it, that ours is the flag where hatred dies away.

A German once told me of a visit to France in his youth. In France he saw the conscript soldiers getting into their cattle cars to go to their drills. One of them on the platform reached down and kissed his mother as he went away. The German said he was a good deal appalled at that, because he had been taught that all Frenchmen were fiends at heart, devoid of human affection, fit only for war extermination. Here was one of them who kissed his mother just as a German might or any other man.

#### **Dangers of Standardization.**

For the needs of democracy, schools should not standardize too much; we should have teachers as well as scholars

of many different kinds, and the end in view is to make the most of every individual life. However great the task and little our contribution, we should realize the great end in view. Meanwhile, this day is our day, the day in which we work. No matter if it be a small effort on a minor planet, it is no disreputable episode, for it has the greatest of purposes, and the noblest of results.

I was asked to say something about another subject, a subject about which I know very little. I may perhaps shed a little light on the darkness, by a word on the races of men.

#### **Races of Men.**

The races of men are the result of what we sometimes call in biology, friction. It is zoological friction, the influences of barriers of mountains and sea, of climate and food which separate men into ever diverging groups. Inability to meet and merge in the mass gives rise to race distinctions, to differences in dialect and language, to all differences in men, animals or plants to which we give the name of races or species. With men as with other creatures, the tendency is toward expansion of range. Those who wander and those who are left behind grow different because there are so many obstacles in the way of their getting together or returning to the places they originally started from so that, subject to new conditions, they become more or less different. Isolation through biological friction is the initial phase of the origin of species. Human inventions have made this, again, a world more and more fluid. Barriers of land or sea have been beaten down, and the scattered fragments of the human race are again brought together face to face with varying results. Many of these are yet far from determined and here

arise many of the most complex problems of statesmanship.

### **The Beginnings.**

The races of men sprang undoubtedly from one original stock somewhere in Asia; we cannot restore that original stock very well, but we know that in the early times they must have formed an almost continuous series from the nomadic or wandering apes. They were never monkeys, for the creatures we call by that name have diverged as far from the parent stem as we have and they are not traveling at all in our direction.

Now the earliest bones of man are those of the Java creature, *Pithecanthropus erectus*, a dull and quick tempered fellow with a weak intellect, a small brain. Remains more and more human have been found in different places in Europe and in time a division into races becomes indicated. Each isolated group is forced by selection to fit itself to its environment, and the results of differentiation have been preserved and accentuated through natural barriers of sea and mountains, which kept races apart. And extremes of differentiation have set apart some forms as if they were different species of man. The group that went to Africa is more sharply set off than the other groups in Asia and Europe. Those that lived in hot countries seem to have got along better with the dark pigment in the skin, because it is believed that too much sunburn irritates the nerves and the dark colors absorb the light. Thus it came about that the ancestors of people in the tropics in general had black hair, and dark pigmented skin. The Chinese race is somewhat further from the European than the Hindu, and the Japanese are mixed with the Chinese rather than related to them. Nobody knows where the Japanese came from, and it is cer-

tainly to have had a mixed origin, far from homogeneous. The Japanese islands were once inhabited by a race of men, the Ainus, big bearded fellows allied to the people of the south of Russia. These people, of whom some 20,000 are left in the northern island, are the aboriginies of Japan, cared for or neglected in much the same way as we Americans treat our Indians.

### **No Universal Nation.**

In all the world there is not a single race without its branches or variations, and not a single nation really universal. The isolation of centuries is the cause of their separation and the movements of civilized man bring them into blend. Whether we will or not, steam and electricity are converting the world into one huge melting pot, and the separation of races and nations is only a temporary phase in the history of humanity.

There are about as many people in China or India as in all Europe, and in each case these are about as subdivided as the people in Europe are. Some of those who came from the north of Europe claim to be superior to other races. Others deny with equal vigor that any superiority exists in race. It is with the individual that superiority exists. It is claimed that the schools of Honolulu show that the best in each race are about equal in capacity. One of the greatest scientific men of our day and one of the finest characters I have ever known was Dr. Kakichi Mit-sukuri, dean of the college of science in the Imperial University of Tokyo. We should all seek to look upon man simply as a man without reference to the race or nationality to which he may belong.

It is true that every race is made up of minor strains and the preservation of the best of these is vitally important. Personal heredity counts more than

race heredity and racial traits are in fact the aggregate of individual ones.

### **A Family Record.**

Lately I looked over the record of an ancestor of mine, a Puritan pioneer typical of thousands who followed from England the landing of the Mayflower, Deacon Cornelius Waldo and Ann Cogswell, his wife. Waldo came over to Boston from Wiltshire in England in about 1740. Of this worthy pair there were in 1905 17,000 descendants, now scattered about America in 16,000 different towns, and I remember under 500 different family names.

A similar record might be made of thousands of the Puritan fathers, and the conjunction of their hereditary traits have given the backbone of the character of the American people, the blood of free men and women flows in our veins, and this is the chief guarantee of our continued liberty. Alongside of this New England strain was that of their Virginia cousins, like in blood, somewhat different in environment; the one devoted to free religion, the right to worship God, the other to free communities, the rights of the state as against the centralized nation.

### **The Nordic Race Created Civilization.**

There is one thing that might be said in defense of the superiority of the white Nordic race and that is that he has unaided built up his own civilization. If it be true that the white race had much better opportunities for education than any other, he has won them for himself. We can only ask this question: Who gave those opportunities? History has been one long path of blood, races have struggled along, fighting one another, killing off the very best of their own and of others, delaying the normal progress of evolution on every quarter. Yet, in spite of all, certain races have devel-

oped a high civilization, a civilization which will endure. Biological friction stands at the bottom of all differences. The civilization of Japan was largely developed during the years when Japan was shut off almost entirely from the rest of the world. There were good reasons no doubt for shutting out foreign elements at one time, leaving to the Dutch alone the right of access to the country.

A country which ceases to be cosmopolitan becomes provincial, the two words indicating simply the relation of the people to world currents of action or of heredity. A cosmopolitan country is one in which the people move back and forth, thus acquiring familiarity with usages of other nations. It is not that one set of customs is better than another, but sets of customs differ just in proportion to the amount of biological friction met in going from one country to another. Those barriers separate nations and races and determine what racial qualities will be. And these racial traits are of two types, the one hereditary, firmly fixed, "bred in the bone" as it were, and the other the results of education, fluctuating with individual experience. The Australian Blacks are the lowest of all races of men, though related to the white races, not to the Negroes nor to the Chinese. Yet in Adelaide a short time ago, I met a full-blooded Black, David Aunpon, an educated mechanical engineer, engaged on a problem of conservation of energy. We will find in all races that there are individual men representing individual strains of a high type. I have seen a few kings in my day, but the one among them for whom I held most respect was Uataafa, King of Samoa, because he was every inch a man.

The races of men have spread out like the branches of a tree! They



become differentiated simply because individuals could not move back to where they started from, and meanwhile these races, long separated, come together again, and no one can foretell the final adjustment, or rather no adjustment that any nation or race may make can ever be final. In the problem of mixed races, no one can dogmatize. The best of either is better than the average of either, and when best mates with best the result is superior. When worst mates with worst the result is what would be expected. It is an Arab saying: "Father a weed; mother a weed; do you expect the daughter to be a saffron-root?" There is no truth in the generalization that a mixed race has the faults of both parents and the virtues of neither. It is simply a question of actual parentage.

#### **Effect of Education on Racial Differences.**

Education changes the appearance and efficiency of men and women; it does not touch their hereditary traits save to expand their expression. There are young Japanese growing up in California not to be distinguished by thought or speech from other native sons. Their general features are fixed by heredity, their assimilation is a matter of education. All races may be assimilated to the degree that their individuals are capable of. In this regard the races of Europe are in no wise more easily adjusted to our ways than the native-born Japanese.

#### **War Kills Off Best Strains.**

One word more. We cannot lay too much stress on the fact that the long cost of war, that which counts in the final analysis of its effects, is the killing off the best strains of whatever races are engaged in it. War weeds out the weaklings, leaving them to breed. War is a species of suicide for the races

that engage in it. No nation ever underwent racial decline save through one or all of three causes, emigration of the best strains, immigration of inferior peoples, and the killing of the strong in war. Of this matter I have spoken in many countries, using as my favorite text these words of Franklin: "War is not paid for in war-time; the bill comes later." (Applause.)

BARON KANDA: Before Dr. Jordan leaves us, nothing, I think, is more appropriate than to express our sincere thanks for having had him guide our deliberations during these warm days, and I think I am expressing and voicing your sentiments. The success of the Conference is in no small degree due to his guidance of our deliberations. (Applause, all members standing.)

DR. JORDAN: As I shall not be here again during this session, I would like to turn the Chair over to Dr. Ernest C. Moore; asking him to act in my place for the rest of the session. (Applause.)

#### **EDUCATION AND DEMOCRACY IN CHINA.**

DR. SIDNEY K. WEI.

The question has often been put to me as to what progress China has made in education and government that will contribute to world peace. I take it that one of the essential conditions of peace is the development of free and democratic nationalities; accordingly, the question just mentioned is not out of place.

That education is fundamental to national welfare is too well known a fact to be reiterated. The old education in China, though it possessed certain merits, was formal and classical, being a process of learning the language and the classics. It was an acquisition of the knowledge and experience of the past rather than to obtain a broad knowledge of life for controlling the

present and future possibilities of experience. The change of the old system of education from formal learning to the growth of the system of competitive examination, followed by its modification and abolition, and finally succeeded by the establishment of modern schools during the later part of the Manchu dynasty, was an indication of the fact that education was gradually being adopted to social and national needs.

The Manchu dynasty defined the aim of the imperial system of education to be the inculcation of loyalty to the Emperor, reverence for Confucius, devotion to public welfare, admiration of the martial spirit, and respect for industrial pursuits. When Dr. Tsai Yuan-p'ei became the minister of education immediately after the establishment of the Republic, he declared that the aim of education should be "the development of moral character, supplemented by military and industrial training, and rounded out by esthetic education." According to his conception moral education should instill in the mind of the young a right knowledge of liberty, equality, and fraternity. It was suggested later by the council of educational investigation that the aim of education as defined by Dr. Tsai should be made more specific by adding the statement that education should be for the development of wholesome personality and the diffusion of the democratic spirit. That shows how China has been moving in the direction of democratic education.

It is significant to note that in 1910 there were 52,650 schools, but the number had been doubled in eight years as it is shown by the statistics of 1918 that we had 134,000 modern schools. The number of students had been also increased by three-fourths. This means that the private schools and missionary

institutions were not included in the calculation. It is also gratifying to note that in some parts of Shansi, Kiangsu, and Kwangtung the number of children in schools reaches as high as 90 to 95 per cent in spite of the fact that compulsory education is a recent movement.

### Democratizing Education

Among the things that China has done in democratizing her education we should mention the reforms in language. The adoption of the new phonetic system was an important step taken in simplifying the learning of the language. The proposal of writing in the style of the spoken mandarin has greatly facilitated the learning of how to write, whereas learning to write the literary language in the old days was a cumbersome affair. Thus the adoption of the phonetic system and the use of the vernacular language as the proper means of expression are the tools for democratizing learning. Education can become the possession of many instead of being the privilege of a few.

We may remark in passing that the impartation of learning to the common people often marked significant periods of intellectual and moral awakening in history. The golden age of Greek culture was ushered in by the sophists who rendered a valuable service in making the Greek people acquainted with their own civilization. The Renaissance in Europe was preceded by the effort to abolish Latin as the aristocratic language of a few. The language reforms in China can be similarly viewed as marking an important epoch in Chinese history.

### Chinese Political History

Turning to the consideration of the progress in government, one must bear in mind some special features of Chinese political history. The Revolution

in 1911 was not a sudden convulsion. It was one of the many revolutions that we frequently had in history whenever the government proved to be inefficient and unworthy of loyal support. Here it is important to note that the Chinese believe in the right of revolution as the fundamental requisite of good government.

Furthermore, the Chinese believe in the supremacy of the people. Although the authority of the government is to be revered, it implies that the government must act according to the will of heaven which, in turn, is interpreted as the will of the people. The statement that heaven sees as the people see and heaven hears as the people hear bears testimony. When Mencious was asked as to who was the most important element in the state, he replied by saying that the least important of all is the king, next was the state, the most important of all was the people. He further stated that it was not a crime to kill a bad monarch.

Finally, it should be borne in mind that the Chinese have been enjoying a large measure of self-government. They believe in *laissez-faire*, maintaining that the best government is the least governed. Consequently, the individuals and the communities have been left comparatively free to manage their own affairs. It is a valuable experience in self-government.

### **Historical Background for Democracy**

What has been said points to one conclusion, namely, China has a historical background for democracy. The establishment of the Republic ten years ago was, therefore, not an accident. It should be considered as a natural political development as China was influenced, on the one hand, by her own traditions and, on the other, by Western ideals of democracy. During the later part of the Manchu dynasty the

Chinese people had been yearning for a constitutional government as manifested in various political movements. The revolution of 1911 which was preceded by many outbreaks and which was carefully planned by the revolutionists represented the wish and effort of the people to establish a liberal and efficient government.

The recent political history in China calls for sympathetic understanding. In order to apprehend its significance, one must have an accurate knowledge about the march of events in recent years. The success of the revolution did not afford the revolutionists much of an opportunity to carry out their program as they had to yield to the conservative party under the leadership of Yuan Shih-kai who met his fate when he attempted to make himself Emperor. His downfall was significant, because it indicated that the democratic leaders with the support of public opinion compelled him to give up his dreamed empire in spite of his strength. The important point is that it was moral force rather than military supremacy which decided the issue. The later attempt to restore the Manchu monarchy failed again for similar reasons. What recent events show furnishes a weighty reason for believing that China will not return to a monarchical form of government.

### **Success of Democracy**

The present political situation also gives evidence of the success of democracy. We see that the militarists are rapidly losing their influence while the democratic forces are consolidating themselves, becoming more and more formidable. There cannot be any doubt that the reactionary and military party with the support of a foreign clique will strive to assert itself; but we are confident that it is doomed to fail, for what moral force and public opinion have accomplished in the past gives as-



surance that a larger measure of success will be attained in the future.

I have endeavored to show in this brief exposition what progress China has made in education and democracy. It is essential to bear in mind that one of the indispensable conditions of peace is the development of free and democratic nationalities. China is the center of the Far Eastern problems. Every good wisher of China and every advocate of world peace should therefore, realize that the growth of democracy and the development of education in China must be hastened and unhampered in order that peace in the Far East may be permanently secured. (Applause.)

## VILLAGE REPUBLICS IN INDIA.

DR. K. KANNAN

The principles which Dr. Jackson advocates have been brought home to you with such eloquence and force that I do not feel that any words are necessary from me, except to commend them to your acceptance. I endorse every word that he has said.

Coming, as I do, from a civilization which has always exalted the principle of duty before the principle of right, much to its own disadvantage, much to the ruin of the country as a whole from a material standpoint, I should like nevertheless to refer with some pride to the institutions which have made the expression of that ideal possible, namely, the community organizations described by him under the name of Village Republics.

Under that organization all the men of the village who owned plows were considered equal, and discussed village affairs on a footing of perfect equality. They always met evenings in a place called the *chavadi*, a small building at the head of the street, a little way from the temple, which is usually at the cen-

ter in Indian villages. To that place they congregated evenings to discuss local problems, and to give out the news from other villages and in that process of discussion principles of action emerged without anybody working for or against a particular plan. By an interchange of views they come to know the direction in which the village as a whole should move, so that it has happened that every action necessary for the village as a whole to take with regard to the entertainment of guests, the preventing of thievery and plundering, etc., have always come within the purview of this religious community as a whole, and action in regard to each has always proceeded without hitch or quarrel. This primitive organization has always existed in village communities, as testified to by investigators like Sir Henry Manie, Lord Metcalf and others, and it seems to me we may well take a lesson from them.

I take it, that the principle which Dr. Jackson advocates is the principle that goes back to the past and seeks to revive the resemblances established in a community. I believe in the principles he advocates, carried out in the spirit which he urges. To the degree that we shall understand more—to have more brotherly love and brotherly fellowship, to that degree we shall move forward, eliminating those causes which are making for war. Therefore I think that the scheme that Dr. Jackson has outlined is admirable. I hope it will have the approval and hearty support of the members of this Union, and that we shall be able to support the idea embodied in that scheme further and further until we shall have spread those principles far and wide. I give my hearty approval to the principles which he has placed before the audience. (Applause.)

## 9. THE RELATION OF RELIGION AND EDUCATION

### RELIGION AND EDUCATION.

REV. KEI YUEN TSE.

The purpose of education in the light of modern analysis is twofold: cultural and scientific. The result of the development of scientific methods has been far-reaching. Science has unfolded before men the wonderful mysteries of life and turned their secrets into the most practical cultures in the all-absorbing work of earning their daily bread. The cultural purpose of education have not always been so evident in material results. They have always chosen to deal with values "not seen with the eyes." They seek to place the proper valuation upon the soul of a man and to develop that spirit which makes man the highest in the realm of living things.

#### Culture and Science Must Be Co-ordinated.

The combination of these two branches of education is vital to the lives of people. True education will achieve its purpose when it has been directed to the co-ordination of them. It is conceivable that a man might be able to spend his whole time upon the scientific phases of life and contribute wonderful things to the progress of the world's civilization. It is further conceivable that a man might follow the cultural side of education and enrich the literature and the fine arts of the world. But it is inconceivable that the people as a whole who have a right to education will reach the normal heights of development by such a one-sided emphasis. A well-educated man is the one who respects and applies modern scientific methods. He also follows the gleam of culture and seeks to interpret the things written upon life's horizons.

True education expressing itself in this twofold way affects and exalts four phases of man's nature, namely, moral, intellectual, physical and social. None of these phases should be over emphasized. No one of them should be developed at the expense of the others. The moral and social need development as well as the physical and intellectual. The purpose of education is to develop the right relationship between these four sides of a man's nature. When this right relationship is established, a man ceases to be a mere animal and becomes spirit and his education is a spiritual achievement.

True education is functionally related to social activities. It is a treasure which, when obtained, is not locked up in a strong vault. It is a spirit of life whose value is best known when it is applied to human relationships. We have passed the stage when the hermit living in the fastnesses of the mountains or the wilderness is the example of the best educated man. We are glad to enter upon the era which is calling for the nations to undertake the almost super-human task of educating everybody. The reason for this insistence is that education is a thing which will vitally affect society.

It is obviously true that the philosophy back of education will help to determine the direction which it takes and the emphasis it puts upon life. The philosophy of Confucius directly affected the educators of the days gone by. Some philosopher will affect education in the days to come. Back of that philosophy there has usually been a spiritual religion. Therefore the religion which affects philosophy that in its turn influences educational relationships is vitally important in determin-

ing a nation's destiny. I have spoken of the various functions of the life of mankind, which education must influence and affect and develop. Certain religions such as Confucianism affect one or more of these functions. They however contribute to the over-emphasis and over-development of man's life through the neglect of others that are equally important.

### **The Contribution of Christianity.**

Christianity offers a well balanced program. It inculcates the doctrine of a sane mind in a sound body. It exalts high moral character. Furthermore, we in China have come to know that it has an important social function. Its founder gave his life in an effort to eliminate class distinctions and to establish right social relations between man and man. He summed it up in the golden rule which says, "As ye would that man should do unto you do ye even so to them." Probably the nearest approach to this rule of conduct is attributed to Confucius. Let it be noted, however, that whereas Jesus makes it a rule of conduct and expects his followers to observe it, Confucius confesses it to be Utopian and says that man is not likely to attain it in this world. My conclusion from this comparison is therefore that in the development of the true educational standards, the religion which most vitally affects the whole of life is the religion which should be cultivated.

Christianity has proved itself to be the friend and promoter of education in all parts of the world. The Christian religion and true education speak the same language. They deal with the same relationships and when they go hand in hand the effect of their influence upon the nation becomes evident to the most material minded, as well as the most spiritually minded observers. In fact, when Christianity in-

culcated its ideals of service and human brotherhood, China took them up quickly for she knew that they are the basic principles of peace. The people who live around the Pacific Ocean know that the best progress in civilization is made where Christianity is being accepted.

### **The Spirit of Hawaii.**

It is significant that this first educational conference is being held in the Hawaiian Islands. We have just finished the commemoration of the first hundred years of Christian missionary effort. In the observance of this occasion the great forces of trade and learning joined hands with the religious forces in acknowledgment of the fact that Christianity has enabled our citizenship to make this remarkable progress. Under the influence of a Christian ethics and a Christian philosophy of life the people of many lands have lived here at peace with each other and have united in the suppression of evil and the exaltation of righteousness. The motto of Hawaii says, "The life of the land is established in righteousness." This is more than a trite saying. It is part of the spirit of Hawaii and becomes the spirit of her newest as well as her oldest citizens.

Education solicits the help and co-operation of the most effective religion. The most effective religion is the one which affects most widely the relationship of man and man and man and God. Based entirely upon the evidence, I desire to submit that Christianity has proven itself worthy along these lines in China as well as in the rest of the world.

### **Religions in China.**

The history of our country shows that China has today at least four religions. They are Confucianism, Taoism, Buddhism and Christianity. Two of these namely, Confucianism and Tao-



ism hardly deserve the distinction of religion but they have widely affected the lives of the people. We think first of all of the great Confucius whose philosophy has been for 2500 years the guiding principle of the life of the Chinese people. He sifted out the facts of Chinese history from the mass of myth and vague tradition. He pleaded for truth, industry, justice, moderation and public duty. He set up a school of thought of his own, the essence of which seems to have been "how to get through life like a courteous gentleman." He died at the age of 73 leaving behind him a number of valuable works and in addition a group of inspired followers who were able to perpetuate his teachings. It is said that during his life time he visited Lao-Tsze the founder of the Taoist religion, who was at that time keeper of archives at the Imperial Court in Honan province. Lao-Tsze was a celebrated mystic and became the founder of Taoism. His somewhat incomprehensible philosophy was then the religion of the better educated classes. The uneducated people were then, as now, largely animists and nature worshippers. The aim on the part of Confucius in making his visit was to secure a better balance of thought. He came away unconvinced by the famous mystic and developed independently a school of thought which has been more influential than any other philosophy in China.

I have designated it as a philosophy rather than a religion, for such it is. Its ethics when translated into conduct produces good citizens. It lacks the compelling force which characterizes a spiritual religion. Confucianism puts emphasis upon self-sacrifice, ceremonialism, honor and worship of heaven of earth, trees, mountains and rivers and gives the impression of emphasizing religion thereby. But stress is laid

upon these things from the point of view of their effect upon conduct, not as acts of worship, and as a result, Confucianism has failed to prevent the development of class distinctions, superstitions, and jealousies which arise unless a people are dominated by a bigger spiritual idea.

It is interesting to note in this connection that the two great so-called "religions" of China were founded by men who were contemporaries, Confucius, founder of Confucianism, and Lao-Tsze founder of Taoism, and that neither of them gave to China a real religion.

In the year 67 A. D. the Emperor Ming Ti sent out an embassy to look for a religion. Evidently he was conscious of the insufficiency of the religions then in China. These envoys made their search and returned bringing with them from India two Buddhist monks with their books, their pictures and their customs. The emperor officially introduced Buddhism at this time and erected a celebrated temple called "The White Horse Temple," to commemorate the occasion. It has been frequently restored and is preserved to the present time.

The introduction of Buddhism has had a certain effect upon China and has been able to root itself in the lives of the people.

#### **The Introduction of Christianity.**

The most significant event that has taken place in China has been the introduction of Christianity. Roman Catholic missionaries first entered the kingdom in the eighth or ninth centuries. The real business of presenting Christianity to the Chinese began in the 19th century. Christian missionaries from various lands began to tell the story of a Jesus whose ethics were more definitely practical than those of Confucius, with which they had much in common,

and whose spiritual ideals met a long felt want that had not been supplied when the emperor's envoys returned from a search for the light in the first century A. D. These missionaries worked along several lines but especially in educational activities and medical missions. Our people found that what Confucius desired but designated as impossible, Christ desired and made the rule of life for his followers. When they found it impossible, He supplied the power to achieve. Those who followed His teachings were able to develop the four-fold program of education, namely, physical, moral, intellectual and social. Not only so, but they were able to maintain the proper proportionate balance between these four qualities thus making the highest manhood possible.

Since Christianity began to operate in China not more than one hundred years ago, it has been a powerful force in bringing about social reforms.

In addition to this purging of the national life, Christianity has been influential in the reorganization of the educational system of the nation, in the establishment of montheism, and in the inculcation of the message of peace and good will among men which is so evidently the keynote of this conference and which is so distinctively the contribution of Jesus the Prince of Peace to the world.

Under the benign influence and leadership of Christian missionaries and their converts in China there is growing up a system of hospitals and the consequent emphasis upon individual and community sanitation which has done untold wonders in the prolongation of human lives and the prophylaxis which determines the health of a nation.

Stricter emphasis is being placed upon civic as well as individual righteousness and reliability. The aim of

society has been turned in the direction of the development of good and the retardation of evil. Underlying all of the movements in behalf of a more progressive and enlightened nation we find the fact of Christian education.

### Christian Schools.

In the development of high ideals for society we have found that some people are afraid to do evil because they fear the law which will punish them for so doing. Hence they are inclined to do good. Some people do good for popularity's sake, and some because of a variety of other reasons. These classes do not really form reliable citizens for a city or a nation. They have not had a proper emphasis placed upon the spiritual elements that enter into their education. They may appear to be cultured, but based upon a test of real values they are ignorant. The past hundred years has been a period marked by the establishment of a system of religious education by Christian people in China. In this the missionaries led the way. Recently some of our own wealthy men have followed their example, and this system of education has endeavored to offer to all classes of society both male and female the opportunity to achieve the highest of which they are humanly capable. Christian education has revealed the girls and women of China as an asset and not a liability. The True Light Seminary, a school for girls, was established fifty-three years ago and has been maintained ever since. Its graduates now number thousands and the effect upon the human life and the social life of China is more and more apparent. The Canton Christian College is an outgrowth of missionary effort and has become a very important fact in the life of southern China. Other schools that may be mentioned are St. John's University in

Shanghai; Wuchang Union University and Wesley College in Wichang; University Medical School in Canton; Foochow College in Foochow; St. Stephen's College, Hongkong; Union College, Hangchow; Nanking University; Union Medical School at Hankow; Yale College in China, Changsha; Peking University and the North China Educational Union, Peking; and the Shantung Christian University, Shantung.

Recently there has been a movement on the part of our Chinese Christian leaders to carry on the education of the youth in many places and we find boards of trustees and faculty composed largely of Chinese men who give of their wealth and their services to the development of the ideals of Christian education and the practical application of these ideals in training the youth of our people. Of the significant and inspired evidence of this is the gift of Mr. Chan Ka Koung, a patriotic Chinese Christian living in the East Indies, who donated \$4,000,000 for the establishment of the Amoy University. This gift is in addition to his annual contribution for the maintenance of the institution. The University opened its doors this year and gave promise of great service to China. The gift of Mr. Chan is so magnificent and so obviously the evidence of his estimate of the value of education, that we are inspired by his example. However, there are many others who do not possess the wealth of this gentleman, but whose service in behalf of education indicates the same loyal devotion.

I think China best understood the ideals of Christian civilization when she received a refund from the Boxer indemnity paid by China to the United States of America as a result of the uprising in 1900. The Christian statesmanship which inspired the U. S. Government to refund this money thrilled

our land. With the fund our government founded a college called the Tring Hua College for the education of the youth and has set aside the funds to enable the graduates to pursue further education in the land whose idealism made the college possible.

### **How Christianity Can Aid China.**

My conclusion is that Christianity can aid education in two principal ways. First, as a socializing process the evangelization of our citizens with the Gospel of Jesus will let in the light and arouse latent ambitions for achievement. Thus it is a great process of social education. Secondly, the support of a system of Christian education will make a unique and valuable contribution to education which the government schools are unable to make. Christian education is a broadening influence. It is not adapted to selfish national ends. It calls men to enter upon a program of world citizenship. Its prayer to the Father of us all is "Thy Kingdom come, Thy will be done on earth as it is in Heaven." In order to reach the goal of an educated citizenship and at the same time to avoid some of the pitfalls into which both Oriental and Occidental are liable to fall, China needs and will obtain not only modern educational systems, but also the higher type of idealism. This we expect confidently to find in the religion of Jesus who "grew in wisdom and stature and in favor with God and man."

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### **MISSIONARY EDUCATION**

REV. T. H. HADEN.

I want to thank the committee for giving me a chance this morning to say a word for missionary education. I happen to be the only missionary who is a member of this conference. I am delegated by the Kwansai Gakuin, an international school for young men. It



is international in the sense that it is a British-American-Japanese institution for Japanese young men, and for any Chinese or Korean students who want to enter and that we are willing to receive.

Perhaps the greatest peace agency in the world is the missionary. As I said the other day, there are more than a thousand Protestant missionaries in Japan alone. They are all good citizens of the countries from which they came, but they are all firm friends of Japan, and one of their deepest desires is that there be a firm friendship between Japan and the United States, between Japan and China, and between Japan and the rest of the world.

#### **Work of Missionary Educators.**

I doubt whether any agency in China has been so influential in producing modern China, with all of its defects, but with all of its almost infinite possibilities, as the missionary school and college in China. The missionary educators have peacefully and quietly penetrated the mind and heart of Chinese youth, and are turning out from the mission schools a leadership, having a mind and a conscience, and I trust, to a certain extent at least, well-coordinated. That is the plea of Dr. Bade, a coordinated mind and heart applied to religion and to life. Nothing else is really of a practical and thorough-going kind. In Japan the missionary school is insignificant in numbers and in the number of students, as compared with those of the great state systems of education in Japan. I wish that Professor Nagaya had had the time the other day to read in full his report on the state schools of Japan, because most of the leaders of Japan are being produced in the state schools.

But there is another kind of leader coming out of the Christian schools of Japan. And let me say that the busi-

ness of the Christian schools and colleges of Japan is not narrow proselytism. We should like for every girl and boy in our Christian schools to become Christian, for the simple reason that we think the Christian represents the very highest form of fullness of life. We do not expect all Japanese to agree with us in this, but that is what we believe. But we do not bring any undue pressure to bear on, for instance, the students of Kwansei Gakuin, to become Christians. We do, however, give them the opportunity to get a high school and college education while they are breathing a Christian atmosphere. We want these young men and boys, while they are in the plastic and formative stage, to get education under Christian conditions. We believe that will promote most effectively and fully real life. That is what we want, nothing more, nothing less.

#### **Product of Missionary Schools.**

We are turning out from these schools a certain type of leadership that we do not think is turned out from the state system of schools. We do not think it is enough to turn out preachers alone. We want to turn out men who will go out into the various walks of life and be a leaven there. The numbers are comparatively insignificant, but when a Christian man representing real Christianity, not in any narrow, small sectarian sense, is, for instance, at the head of a great factory, that man will certainly look after the moral and physical welfare of the employees in that factory, and then other factory heads will see what he does, and if it is really better than what they have, they will say, "we want this too." What we are after in the Christian schools in the countries around the Pacific Ocean is a leadership that is worthy in the highest and fullest sense of the word

to lead—that shall be well-equipped intellectually, up-to-date in its thinking, and that shall put a conscience into all that it does.

The great mission boards in the United States, Canada and Great Britain, and to some extent those in other countries, are making education one of the main features of their work in the countries around the Pacific Ocean. It is for the purpose of turning out a leadership that shall be worthy in every sense to lead. (Applause.)

### COORDINATION OF RELIGIOUS WITH GENERAL EDUCATION.

WILLIAM FREDERIC BADE.

It is a peculiar situation that today confronts the man who is called upon to gear the unsectarian essentials of Christianity into the educational machinery of our time. Within the compass of a human lifetime there has been a great intellectual house-cleaning and refurnishment. Practically the entire scientific furniture of the educated human mind had to be partly rearranged, partly replaced. The process has been attended with all the distress which is proverbially associated with house-cleaning. The publication of the Authorized Version in 1611 was nothing compared with the magnitude of this upheaval. Yet the translators in the preface of that splendid version feel moved to ask 'Was there ever anything projected that savored any way of newness or renewing; but the same endured many a storm of gainsaying or opposition? . . . Who-soever attempteth anything for the public (specially if it pertain to religion, and to the opening and clearing of the Word of God) the same setteth himself upon a stage to be glouted upon by every evil eye; yea, he casteth himself headlong upon pikes to be gored by every sharp tongue. For he that meddleth with men's religion in any part meddleth with

their custom, nay, with their freehold: and though they find no content in that which they have, yet they cannot abide to hear of altering.' This inherited conservatism of the human mind with respect to religious things has not failed of its effect during the past half century. Side by side with the varied new intellectual furnishings of our time the popular religious mind has kept the heirlooms of traditionalism and of a false supernaturalism. These two sets of ideas have as much in common as oil and water. Some feel the incompatibility so strongly that they are inclined to think the very existence of current religious institutions depends on whether or not they will get themselves adjusted to the new intellectual order. Never before has an adjustment so radical been called for, hence there is no analogy of previous experience for this new chapter in the history of the human spirit.

Let me not be understood as seeing cause for disheartenment in the conservatism that opposes itself to the critical study of the Bible. One of the greatest factors of social stability is the slowness, even active hostility with which human societies receive all new ideas. A growing age can never be one of unanimity of opinion. Life is growth, and growth is disturbance. It is the living who differ, the dead who agree. But now we have to deal with differences that are no longer phenomena of normal growth. In their effects they are more comparable to a mutiny on ship-board over the sailing directions. They are of the kind that arise between a scholarship devoted to factual *appreciation* of past epochs of spiritual development and a religious propagandism devoted to their reproduction and *perpetuation*. The fault may lie on both sides, but the result is lamentable.

As matters now are we are forced to witness the extraordinary anomaly of

one view of the O. T. Scriptures being taught in the seminaries, colleges, and universities; and quite another being presented in the Sunday-schools and from the majority of pulpits. Thousands of students are now hesitating between these two attitudes: that of traditionalism, and that which is demanded by the correlation of all their knowledge, by the general enlightenment of our time.

### Biblical Instruction Unrelated

Indeed that is the problem: the correlation of Biblical instruction with general education. The creative power of a new idea entering the mind depends chiefly on the intimacy of its relations to ideas already there. When it comes as a stranger and remains as an alien its power to serve is gone, and it may even become an impediment. If the value of *facts* is in their relations, how much more is this true of entire studies. Isolate one of them and it becomes worse than useless, for it inevitably leads to a divided personality in the student. Mind is not built up on an *aggregational*, but on the *congregational*, method, to the end that it may yield a unified personality. A unified, *harmonious* personality is indispensable to the production of a strong character. Readers of Goethe's 'Götz von Berlichingen' will remember an incident of the drama where Götz returns to his Castle Yaxthausen from one of his many forays. His little son *Carl*, who has been learning things on the aggregational don't-recognize-it method, runs out to meet him and the following conversation ensues:

*Carl*—Good-morning, papa!

*Götz*—Good-morning, my boy! How have you spent the time?

*Carl*—Very cleverly, papa; Auntie says I am very clever!

*Götz*—Indeed!

*Carl*—Did you bring anything along for me?

*Götz*—Not this time.

*Carl*—I have learnt much.

*Götz*—Really.

*Carl*—Yes! Shall I recite to you the story of the pious child?

*Götz*—After dinner.

*Carl*—I know something else!

*Götz*—What is it?

*Carl*—Yaxthausen is a village and castle on the Jaxt, appurtaining by possession and by heredity to their honors the Knights of Berlichingen for two hundred years.

*Götz*—Do you know the Lord of Berlichingen?

[*Carl* stares vacantly at him.]

*Götz*—The weight of his erudition prevents him from knowing his own father. To whom does Jaxthausen belong?

*Carl* [taking up his parable again]—Jaxthausen is a village and castle on the Jaxt.

*Götz*—That is not what I am asking. I knew every path, road, and ford before I knew the name of the river, the village, and the castle.

Little Carl's knowledge was in that state of complete detachment which a certain student exhibited during an examination in physics. He was asked: "What planets were known to the ancient?" "Well, sir," he responded, "there were Venus and Jupiter, and [after a pause] I think the earth; but I am not certain." In hundreds of thousands of young minds current Biblical or religious education has achieved this state of complete isolation. It is separated from all other studies in time and place, making its appeal to authority on Sunday, where other studies make their appeal to reason and experiment on every other day of the week. Perhaps this is inevitable under a complete separation of the Church and the State, but the result is unfortunate in its effects. Not less serious is the separation in method and aim. But worst of all is its treatment of the factual side, involving a point of view entirely different from that of other studies. Until the aforementioned intellectual house-cleaning this point of view dominated education as a whole, and so long as its supremacy remained unchallenged no internal disharmony could threaten the efficiency of the personality developed under it. To say that the Puritan fathers faced no such problem is to assert at the same time that what was their glory then would



inevitably be their weakness now. For them the Bible was the norm and goal of all study. It was the magnetic pole to which the needle of every intellectual discipline turned. They read the literature of Israel until their own writing was heavy with O. T. phrases. Abraham, Joshua, Amos, and Hosea were no remote figures of history. They were sitting around the family table—the brothers of Priscilla, Hepzibah, and Abigail. And when the great leveler had passed that way some O. T. word of immortal hope was found to accompany the name on the tombstone. The decalogue was the foundation of their laws; the Mosaic commonwealth the ideal of their government. Knowledge and ideal so unified were bound to produce a character at once simple, stalwart, and self-coherent.

#### Need of Coordination

But we can never return to the Puritan point of view in education. the Puritan point of view in education. Never again can the Bible be our geology, our biology, or our psychology. The unity which the Puritans secured by the subordination of all intellectual disciplines to the Bible, we must now secure by the co-ordination of Biblical and religious instruction with every other form of instruction. The watchword of

the Deuteronomic reformation was, "*Hear O Israel: Jahweh our God is one Jahweh, and thou shalt love Jahweh thy God with all thy heart, and with all thy soul, and with 'all thy might.*" *That* meant the rescue of the religious instinct from a mass of heterogeneous impulses—meant the unification of the idea of God. Our time needs the complimentary truth of the unification of knowledge in a unified personality. It may be stated in the form of its correlate: "*Hear O Israel, all thy heart and all thy soul, and all thy might,—to-wit, intellect, feelings, and will,—constitute one personality, and thou shalt worship God with the whole of it.*" Religion can never have stability or authority in the minds of persons who do not worship in the realm in which they do their thinking. Nor can it long command the assent of strong minds if the factual framework on which it is conveyed contravenes the basic principles of modern thought, or raises a suspicion of forced accommodation to them. Strong men shrink from feeble measures, convinced that the religion of the present or the future will help men to achieve their destiny as children of God only if it springs from the whole circle of human knowledge.

## 10. A PAN-PACIFIC UNIVERSITY

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### THE PAN-PACIFIC UNIVERSITY

The idea of a Pan-Pacific University has been the growth of many years; a university that would bring the youth of every country bordering on the greatest of oceans together at a certain point where the oldest and newest civilizations of the world meet together and mingle in harmony; a university that would serve the lowly and teach the dignity of labor as well as the honor of knowledge; a university that would teach first the useful leadership in labor that is needed in raising the standard of living in any land.

Such a university has been chartered with the idea that those of its students who so desire might attend their classes during the evening hours, while working for their support during the day at labor that might be a part of the curriculum.

#### Beginnings.

This project to establish a Pan-Pacific University at the crossroads of the ocean about the shores of which live and exist nearly two-thirds of earth's population, received its first forward impetus at a meeting in August, 1920, at the home of the great Chinese scholar, Wu Ting Fang, in Shanghai. There were present such men as Sun Yat Sen, born and educated in Hawaii, and first president of China, Tong Shao Yi, four premiers of China; U. S. Senator Harris of Georgia; Hon. Stephen G. Porter, chairman of the foreign affairs committee of the House of Representatives; Dr. Paul Reinsch, ex-U. S. Minister to China; Alexander Hume Ford, Secretary-Director of the Pan-Pacific Union, and others. Unanimous was the approval of this idea of a university that would throw its doors open to the students of all Pacific lands

who would be willing to work their way through a practical education that would fit them to return to their home countries to lead and educate in modern methods the armies of laborers that are needed under intelligent guidance to raise the standard of living in the lands about the Pacific.

Again in Peking the plans for such a university were discussed and approved, China, north and south, working in accord on this one plan, setting herself to work at once to raise her quota for enrollment in such a university.

In Japan the project was received with favor, it being suggested by a member of the Diet that even if all the students return to China by their leadership they would so raise the standard of living among the laboring masses of China that the industries in every part of Japan would be benefited.

#### Hawaii Natural Location.

Hawaii was chosen as the most appropriate place in which to establish the Pan-Pacific University, because here the laboring men of all races in the Pacific meet, mingle and labor in perfect harmony and without race prejudice. Hawaii, lying at the crossroads of the ocean, happily needs for its vast sugar and pineapple plantations tens of thousands of laborers. These laborers are trained as a part of their daily labor in sanitary construction, modern house building, engineering, railway construction and operation, road building, domestic science and modern intensive cultivation of the soil.

More and more in Hawaii the tendency is toward the abolition of the labor camps on the plantations or the centralization into one well-built town, of modern structure. Here the com-

munity buildings are erected and on each plantation Pan-Pacific University halls might be erected and the evening courses conducted.

### Nature of Work.

The first year in the course of instruction would necessarily be given over to the study of the English language and visual education by means of stereopticon slides and motion films.

The students might be housed immediately about the instruction buildings and paid wages for their day labor that would enable them to take the courses and at the same time accustom themselves to a higher standard of living, while also saving toward a small working capital to invest in business on the return to their native land at the end of a five to seven-year course of instruction. At the end of this period they might well be fitted to lead as foremen in construction gangs building railways, roads, modern structures, or in leading and teaching sanitary squads, or intensive cultivation under modern methods, as well as taking positions with engineering groups thus mounted on the steps to useful labor in a higher field. In many Pacific lands the crying need is for intelligent educated men not ashamed to labor with their hands while leading and teaching others to do so.

The object of the courses in the Pan-Pacific University would be, not so much to train men for political life, but for actual leadership in the physical building up of the country to which they are to return. In China the Pan-Pacific Association there has enrolled thousands of would-be students who are unable to pay their way through institutions of learning and would gladly avail themselves of such an opportunity as the Pan-Pacific University would offer.

At the ocean's crossroads these students would meet, mingle, study and labor with young men from many Pacific lands. Points of contact would be established that would tend to bring the leading men of these lands in later years into closer contact and knowledge of each other's countries. It would help to bind the Pacific together.

Foremost in the Pan-Pacific University would be the ideal that there is dignity to labor and that the laborer may so educate himself that he may become an industrial leader in his own land and a credit to his race, leading his people to a higher standard of life and work.

### Charter Provisions.

The charter of the Pan-Pacific University is broad enough in its scope to permit the establishment of a real labor university. Its incorporators are men of the highest standing of the several leading Pacific races.

To recapitulate briefly, its objects as set forth in its charter are:

1. To organize, create and conduct an institute or institutes of learning to give thorough instruction in the English language, in all manner of educational courses in Mathematics, History, Philosophy, Agriculture, the Sciences, Literature, Engineering, Hygiene, Municipal Management, Civil Government, Political Economy, Commerce, and Pacific languages, as well as other courses that will make for the welfare of mankind in the Pacific, and for the accomplishment of which objects, to organize and conduct such courses of instruction and subsidiary schools as may be desired or required in fulfilling its purposes.

2. To establish and maintain an endowment fund or funds for the maintenance of such institution or its branches and to accept and receive moneys and other property for the same



and in every manner foster and render such fund or its income available for the purposes of its or their establishment.

3. To establish and conduct Pan-Pacific Commercial Museums.

4. To establish and conduct permanent Pan-Pacific Agricultural and Horticultural exhibits.

5. To establish and conduct Pan-Pacific art collections.

6. To establish and conduct educational exhibits.

7. To establish and maintain circulating libraries of motion films and lantern slides from Pacific lands, both educational and commercial and to cause the same to be exhibited in such place or places as may be deemed appropriate, or to co-operate in the maintenance of such service.

8. To secure in carrying out its work of education, appropriations and financial aid from the legislative bodies or any and all Pacific governments, commercial bodies, and individuals.

9. To establish an Educational Research Council or Councils that will seek out those in each land best fitted for the courses and the methods of education, studying their progress during university life and after they have returned to their native lands, aiding them to keep in constant touch with each other in an effort to bring several lands into closer and more friendly co-operation and understanding.

10. To confer honorary degrees on all students and others who may become entitled to receive them in the judgment of the duly authorized governing board or boards of such a corporation.

### Unique Opportunity.

In Hawaii there are villages and towns that are built for workingmen. Many of these are being reconstructed

along modern plans for town building. These might well be inhabited by student laborers, and here they, with proper training and instruction, might absorb and practice the ideals of civic government as well as receive training and inspiration for a desire for sanitary housing conditions which they may carry to their homeland with them. In these modern towns it would be proposed to erect either university buildings or buildings for extension courses. Labor conditions in Hawaii seem to invite the foundation of the first great experimental Pan-Pacific University at the ocean's crossroads. Such an institution might well inspire capital to new endeavors for the welfare of the laborer, and the laborer with ideals that would remain with him for life and serve his country and himself.

VAUGHAN MACCAUGHEY, *Chairman.*

W. R. CASTLE,

A. H. FORD,

C. K. AI,

IGA MORI,

D. N. HITCHCOCK,

GEORGE DENISON.

### THE PAN-PACIFIC UNIVERSITY

DR. PAUL S. REINSCH

*Ex-Minister to China.*

The plan to establish a Pan-Pacific University at Honolulu will surely have the support of all who are interested in the relations between the countries of the Pacific and who know how admirable a center for these relations Honolulu has become. The ready accessibility from all countries of the Pacific will of itself attract students to any institution established there. It will also be possible to attract great specialists to devote their entire energies to the University or to work there for a time, or at least to pay it a passing visit and leave the imprint of their influence. A group of scholars established at Hono-

lulu will not only be surrounded with influences stimulating to their work, but they will constitute a center from which the influence of science will radiate to the entire Pacific region.

It has been wisely planned to include in the organization of the University such institutions as a commercial museum, educational, agricultural and industrial exhibits, and an art institute. A University is more than a school, as its name implies it is as universal as human life and embraces all human interests. The point of having all these institutions associated with the University is that it will be a center where will converge the influence of the arts, crafts, traditions and activities of all the countries concerned. They will be there as seen in their relation to each other and their meaning to the world at large will be brought out clearly. For instance, Chinese art and Chinese craftsmanship, will here be studied in juxtaposition with the arts and industries of Japan, India, the Pacific Islands and America.

For the beginning I can visualize a small group of men and women working with their students on these fascinating problems. The economic organization of the different countries could be represented by the work of one instructor, another would give attention to the political institutions. Still others deal with the arts, the processes of manufacture, the methods and problems of agriculture, or with social organiza-

tion. It is of course to be expected that an institution of this kind will from the start give sound instruction in the language and literature of the various countries.

The keynote of the institution should be productive work. The instruction should consist of sound training courses, teaching men and women to think and to know by their own practice how the work of the world is done. Laboratories, craftsmen's shops and experiment farms should be the essential parts of the institution. A purely literary or political education is required by some, but it should not be the aim of large bodies of students as it so often still is in some countries. The countries of the Pacific need business managers, engineers, artists and artisans, teachers who can think—men and women who can produce something useful with the work of their hands and brains.

It is greatly to be commended that there is no desire to exclude students who are partly self-supporting. Work carried on concurrently with studies in an institution of learning can be made to have an important educational influence. Before all, however, the dignity of labor must be vindicated by making it possible for a man or woman desiring to improve their abilities by systematic training, to engage in useful work meanwhile, for the purpose of gaining the support necessary to carry out their object.

## 11. STATEMENTS BY REPRESENTATIVES OF INSTITUTIONS AND ORGANIZATIONS

### THE NATIONAL COMMUNITY BOARD.

DR. HENRY E. JACKSON, President

Before I left Washington I was requested to prepare two papers, each an hour long, on the two phases of International Community which I deemed to be most important. We were at that time embarrassed by the fear that there might not be a sufficient number of men prepared to fill the program. Since we have assembled we are embarrassed by the large number of delegates so equipped. It is a pleasing kind of embarrassment.

I have here the manuscripts of the two addresses as requested but have been allotted only a half hour in which to present them both. It is obviously impossible to present the papers, but I will endeavor to compress their substance within this period, together with a statement of the three concrete activities which they urge this Congress to inaugurate. I will undertake to send you copies of the papers after I return to Washington. Had I delivered them here, you would not have escaped them, but when you receive them through the mail, you need not inflict yourselves with them unless you so desire.

#### Community Problems.

The program committee has asked me to conduct a round-table discussion on community problems for three afternoons this week. Our aim will be to build up a report on the nature and progress of the community movement in the several nations here represented. This inventory together with the two papers, which I have not time to give you here, will constitute the report of the Community

Division of this Conference and will be mailed to each of its members.

The first of the two papers is called, "The Only Path to Peace". This is the first time, so far as I know, when the community principle has been given a place on an international program. When this principle is applied to problems of international politics, what happens? The obvious result is that we must attempt to educate communities called nations to discover that they have like interests, to recognize them as common interests and to draw the necessary conclusion that all wars are civil wars. This is the path to peace and it is my conviction that there is no other. How shall we begin to operate this process?

#### Definite Causes of War.

There are certain definite causes of war whose removal would greatly advance us toward our goal. Such causes as these; too many people, too much dishonesty and too small a sense of humor. But the paper tries to show why it is extremely difficult at present to remove these major causes. We must begin with something more humanly possible. Such an outstanding and removable cause is stupidity. It can be removed by a process of Education. There is hope of success, because it is an appeal to self-interest. It is no longer possible for any nation to win a war, either victor or vanquished. The life of every nation is based on the principle on which Plato built his Republic, the lack of self-sufficiency. A community of interest among them is a physical and spiritual necessity.

Although obvious enough, this discovery will be made only through a mental revolution. The obvious is always the



last thing to be discovered. It seems clear that we must appeal from governments to people. A government is essentially only a police power for protection. We must deal with the forces that control governments and create public opinion. One of the chief merits of the Pan-Pacific Union is that it is not a governmental but a volunteer agency and can therefore be a trail-blazer.

Among the people, it is also clear, that our appeal must be to the Youth, because they last longer, affect a bigger future and have the capacity for new ideas. What we need is to establish a course of study on international ethics in the schools of all Pacific nations. It is a difficult and unoccupied field. It is not only that the conduct among nations has been wrong. Our trouble is much more serious. It is our moral standards which are wrong.

#### **Text Book Needed.**

For such a course of study a text-book is needed. I desire to urge this conference to undertake the task of preparing such a text-book. In order that this enterprise may not harmfully be delayed I make bold to submit for your consideration a manuscript as the beginning of such a text-book. I feel free to propose it, because it is not mine. It is the product of many collaborators in the United States Government and the League to Enforce Peace. It has been tested by the distribution of one hundred and twenty-five thousand copies. The National Community Board of Washington plans to re-issue it in text-book form, but is willing to make it available for use by this Conference in case it undertakes the enterprise.

In the paper which I have not time to give you today, but which you will receive, I explain why this book, although prepared under the direction of the United States Government, could not be issued by it. The Partisan Spirit was the

obstacle. In my address I make known for the first time what effect the Party Spirit had on this project. I do so to make clear that this is the biggest danger to the enterprise in all nations and to make clear my conviction that the enterprise, if undertaken at all, must be conducted by some such agency as the Pan-Pacific Union.

The manuscript which I am proposing as the beginning of the suggested text-book, uses the present League of Nations Covenant. It attempts no special pleading in its behalf, but makes it merely the basis for study. For three centuries we have debated such proposed covenants. Now it is an accomplished fact and eighteen out of the twenty-two nations here represented have officially adopted it. It is not too much to say that the three American documents of which America may most justly be proud are "The Declaration of Independence", "The Emancipation Proclamation" and "The Covenant of the League of Nations". To make this Covenant the basis for study in the proposed course will not only help to make The Covenant known, but will prevent the course of study from being an isolated theoretical harmless process, and will vitalize it by wedding it to actual problems of politics, to which the new ethical standards are intended to be applied.

I urge this conference to undertake this enterprise, so that the text-book may be the product of no one man and no single nation but the joint product of all of us working together. I urge you to begin it now. The test of success for our Conference is not in the number of its fine speeches nor in the number of pious wishes expressed in harmless resolutions, but in the number of wise and practical activities it sets going.

#### **Dangers to be Avoided.**

In this connection, there are two dangers, suggested by some remarks made

on this floor a few days ago, against which we should carefully guard ourselves. They have reference to the use of a survey and of money. It was suggested that we make a survey of the causes of war. This would no doubt be interesting and might be helpful, provided it was an honest one, and in case one needed to supplement his information after having passed through the bitter and humiliating experience of the recent World War. The truth is that on most subjects we have been surveyed to death. The danger I warn you against is the very common habit of using a survey as a means for side-stepping a moral responsibility, the danger also of using up so much energy in making a survey that there will be none left to take action on its findings. It is like the steam boat with a seven-foot whistle and a five-foot boiler; every time the whistle blew the engine had to stop working. What we need to do is to take action on the information we already have.

The other danger is in reference to money. It was suggested that we hand over our educational task concerning war to an Endowment Foundation in New York. I agree with the gentleman making the suggestion that this particular Foundation has done some very good work and will doubtless do more. I also agree as to the value of a certain amount of money, provided it is not too much. But I protest that it is this body and not any Endowment Foundation, which ought to engage in the task now before us. If we do it, it will be done in democratic and effective fashion rather than by the overhead method of having it done for us by some endowed gentlemen sitting in a New York office. It is worth remembering that Christianity did not begin with an endowment fund. It began with a poor man, a working-man, who had an idea and the courage to stand by it. The needs of

this Conference, in the order of their importance, are for an idea, for courage and last of all for money. The money is of the least importance and will be forthcoming if our idea merits support.

### The Second Address.

The subject of the second paper which I cannot now give you but will send you, is "People's Universities". In it I set for a plan of adult education for citizenship by mutual aid in self-development through community centers. In the United States we call it the Community Center. I have stated the principles on which it rests and described it in detail as a Community Capitol, a Community Forum, and a Neighborhood Club. It is the most popular movement in the United States and essential to the practice of the ideals on which America's experiment in democracy was founded.

In this paper I have also described its counterpart in the Swiss Cantonal Assembly which has been in successful operation for centuries. I do this to indicate that this is not only an American institution, but an ancient and widespread movement. In our Round Table Discussion we shall see that it exists also in England, in Russia, in India, and I dare say in other countries as well, about which we have not known. When we discover how widespread it is we will agree with Mark Twain when he said, "The older I grow the more I am impressed with the amount of ignorance one can contain without bursting one's clothes". This is particularly true in reference to our ignorance of each other as nations.

The fact that the community movement, in spite of serious obstacles put in its way, should have persisted in so many countries and over so long a period, shows clearly that it is the answer to a Universal and essential human need. It bears an organic relation to the purpose of this Conference. Because if

citizens cannot learn to practice the community principle in their own neighborhoods with people whom they have seen, how can they learn to practice it among nations with people whom they have not seen? My second proposal, therefore, is that this Conference undertake as one of its permanent enterprises the task of promoting the Community Center movement among its member nations and furnish them the inspiration and information necessary for its wholesome growth.

### Bill of Duties.

The third practical proposal which I wish to submit and which is treated in both papers is that this Conference draft and adopt a Bill of Duties as an expression of a new and needed international moral standard. It is true that no such Bill of Duties has ever been adopted by any international conference or legislative assembly. This fact constitutes their big sin of omission. They have thought exclusively of their rights. The French Assembly passed a Bill of Rights—the United States added one to its Federal Constitution. They have never considered a Bill of Duties.

I express the earnest hope that this Conference will be honest and fearless enough to adopt a Bill of Duties as an expression of the urgent need of a new point of view from which to consider international problems. There is little hope of progress toward their solution until we acquire such a point of view. I have prepared a draft of a Bill of Duties merely as a suggestion, in case a suggestion is needed. I would much prefer that the Conference prepare one of its own.

If this Conference would prepare such a document, it would help to work a mental revolution. It would help men to acquire the ability to put themselves in the other fellow's place. My rights are what you owe to me; my duties are

what I give to you. To think in terms of duties, therefore, compels us to put ourselves in the other fellow's place. A nation's mental hospitality to the needs of other nations is the key to international understanding. A Bill of Duties has for its object the creation of mental hospitality. Until it is created, most of our efforts towards peace will be like the attempt to purify the water in a well by painting the pump. It no doubt improves the appearance of the pump, but the water which comes from it will remain unchanged.

### Summary.

These, then, are the three definite actions which I urge this Congress to take: First, to promote in the schools of Pacific nations, the study of international ethics and provide a text-book for this purpose; Second, to promote the organization of local self-governing communities for the practice at home of the principle we are asking the nations to practice abroad; Third, the adoption of a Bill of Duties to embody the new mental attitude in which all international questions should be considered.

I very much hope that this may be an action Conference, that its deliberations may fruit into fact. The world's present condition of moral bankruptcy calls for something more than the expression of pious wishes or harmless theoretical discussion; it calls for an honest and fearless facing of the facts. In this connection I have one serious complaint to register against you teachers and Educational leaders. You are too modest, you underrate the importance of your work. You have permitted the type of men, who have brought the world to its present verge of ruin, to classify and label your work with the term "ideal" in distinction from the term "practical". This label is a libel and should be exposed and resented. Education in its new and democratic form is the practi-



cal solution of a nation's problems and there is no other. You ought to say this so loud and so often that the world will discover it. You ought to put yourselves in the forefront of the world's leadership in thought and action.

### **Our Educational Problem.**

For the achievement of this result this Conference furnishes a fresh inspiration. At the Swiss Cantonal Assembly it frequently happens that a strange hush will settle down over the body of citizens, as if it were a religious meeting. It is due to a wave of self-consciousness that they are engaged in concerted action for the common welfare; it is due to their public-mindedness. Frequently in this congress have I been conscious of the same impressive fact.

I am sure you all have felt the potent force of the spirit dominating our deliberations. Our educational problem is to devise methods for the transportation of this idea and spirit from the throne-room of this Capitol in which we meet to the Pacific Nations which we represent. The three definite activities I have proposed are offered as suggested ways of meeting the problem of the transportation of ideas, which I regard as the big problem of the present and immediate future. It is an inspiring challenge. 'The opportunity is great. The door is open.' The time to go through an open door is when the door is open.

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### **NATIONAL CONGRESS OF MOTHERS AND PARENT TEACHERS ASSOCIATION.**

MRS. HUBERT N. ROWELL.

It is a privilege to present before this body the aims and work of the National Congress of Mothers and Parent-Teacher Associations of the United States of America.

This organization, incorporated under the laws of the District of Columbia,

has its headquarters and office in Washington, D. C.

The name of the organization indicates its membership—mothers, fathers and teachers, principally.

Its object is the welfare of children, and is set forth in its charter as follows:

### **The Objects of the Organization.**

"The objects of this Congress shall be to raise the standards of home life; to give young people opportunities to learn how to care for children, so that when they assume the duties of parenthood they may have some conception of the methods which will best develop the physical, intellectual and spiritual nature of the child; to bring into closer relations the home and the school, that parents and teachers may co-operate intelligently in the education of the child; to surround the childhood of the whole world with that wise, loving care in the impressionable years of life that will develop good citizens; to use systematic and earnest effort to this end through the formation of Parent-Teacher Associations in every public school and elsewhere, through the establishment of kindergartens, and through distribution of literature which will be of practical use to parents in the problems of home life; to secure more adequate laws for the care of blameless and dependent children, and to carry the mother-love and mother-thought into all that concerns childhood. The Congress believes that with the aid of Divine Power these objects will be accomplished."

Of twenty-five years' growth, this Congress has now become one of the strongest social agencies of our democracy, and is said to be the largest child-welfare organization in the world. In the past fiscal year dues were paid by 278,721 active members. Besides these there are associate, sustaining and life members who pay special fees to

help the cause, and not a few benefactors who have given large sums. The active member pays into the national treasury only five cents yearly as dues.

### **Details of Organization.**

But the Congress is divided into State Branches, nearly all the States being organized or on the eve of organization. The States have their Districts, County Federations and City Federations. The unit of organization-membership is the Parent-Teacher Association, Mothers' Circle, Home and School Club—any local association of people organized to work for the welfare of children. A very large percentage of these units are Parent-Teacher Associations connected with the public schools and holding their meetings in the school house.

It is clear, therefore, that the organization is non-sectarian and non-political. Its by-laws forbid the use of the name of the organization or the name of any member, acting in an official capacity, in any connection with a commercial organization or its products. It will be realized that these are essentials to unity and definiteness of purpose in promoting the object of the organization.

The governing body of the Congress is a National Board of Managers made up of the national officers, state presidents and chairmen of departments of work.

These departments are established to take care of the different phases of child welfare, and are many.

The national chairman of a department has as a committee all the state chairmen of the corresponding department, and the state chairman has the various district and federation chairmen as a working committee; the federation chairman has the corresponding chairman in the local association. We believe this to be one of the best or-

ganized bodies for effective work in existence. Its aim is to work, not so much for people, as with people.

Our slogan has been "Child-Welfare in Home, Church, School and State."

Of all the activities of a parent-teacher association, perhaps the most important are those of the Home Department.

### **Home Education Division.**

The National Congress of Mothers and Parent-Teacher Associations is proud to have had the opportunity to assist our former Commissioner of Education, Dr. Claxton, in establishing in the U. S. Bureau of Education a Home Education Division, and because the Government was not ready to finance its work, our organization had the privilege of paying the salaries of the office force for the first five years of its existence.

This Home Education Division has rendered a peculiarly valuable service to the country, as you will doubtless learn from other sources at this conference.

A minor feature of its work, though not an insignificant one, is to prepare lists of authoritative books on child welfare. These have been of great value to Parent-Teacher Associations.

One simple and effective method of reaching the home is as follows: A member of the Parent-Teacher Association acts as hostess in her own home to a neighborhood group of mothers, providing a care-taker for young children. She has procured a book recommended by the Home Education Division—it may be on proper food, dental care, child nature, moral education, physical exercise, or whatever seems to be the peculiar need at the time. Two or three persons read aloud in turn; the others are busy with their needlework. It is understood that points shall be discussed as the reading progresses, but

discussions must not turn from the subject of the book. Often a timid mother who would not speak in a meeting, or one who could not attend a regular meeting, will give most helpful suggestions. This taking part is what gives zest and value to the exercise. Then the mothers become sufficiently interested to read for themselves, and get the books from the public library or buy them for their own libraries.

Some associations have only one home meeting a month; others have several on different topics.

The spiritual nature of the child must be the special concern of parents and teachers in the churches. The Congress urges upon all parents that they join classes, or organize classes in their respective churches with the co-operation of their pastors, and study how best to lead their children in the most important aspect of their development.

#### **Relation to the School.**

Thus far the preponderance of work of the Congress has been done by Parent-Teacher Associations in connection with the public schools.

No mother can afford to neglect the duty of knowing her child's teacher and conferring with the teacher on the child's work and welfare. No teacher can do her best work in the dark, so to speak, not knowing the child's home environment.

When parents meet in the school house, familiarizing themselves with school surroundings and school needs, they (the taxpayers) will soon see that the needs are met.

When the boy or girl finds that mother and teacher are on good terms, that they confer on his work and deportment, teacher's burdens are lightened and few complaints about teacher or school are brought home.

The State Branches of the Congress have the responsibility of promoting legislation favorable to children in the several states. Registration of births, kindergartens in the public schools, increased school revenues, physical education, vocational education, care of exceptional children, juvenile courts—these are some of the benefits that have been secured through the energies of parent-teacher associations, working often in conjunction with other agencies.

It is fully recognized that teachers must have proper preparation for their important work, and training schools are supplied in every state.

#### **Training of Parents.**

Our large cities too have provided schools with qualified teachers where men and women may have free instruction in subjects that will make them more proficient in their business or in the home. But there has been scant provision for the training of parents, who have the full responsibility for the children in their most impressionable years. It remains for the parent-teacher associations to secure in the schools classes where fathers and mothers may get the help they so much need in the care and training of their children. This will require courses in the normal schools and universities, for the training first of competent instructors.

With a parent-teacher association in every church and school, and these working together in a great national organization, we may look forward to a time when every child shall have opportunity to reach the highest development which nature has made it possible for him to attain.



## NATIONAL LEAGUE OF TEACHERS' ASSOCIATIONS

NINA O. BUCHANAN.

Some years ago the president of the National League of Teachers Associations was invited as a representative of the class room teachers of America to sail across the stormy Atlantic into a tornado of world war on a ship known as the peace ship—chartered by our business genius, Henry Ford. As president of this organization, I am very happy that we had the good fortune to be invited to sail on other peace ships across the peaceful, placid Pacific under the direction of our friendship genius, Mr. Ford of Honolulu, and it is ours to see to it that the Conference shall not have been in vain.

I am pleased to have the opportunity of addressing this conference, however briefly, as a representative of the organized class room teachers of America on the subject of our organization, its principles, plans, policies and projects as related to American education.

We are not trying to solve the entire educational problem, but only to make a small contribution to its solution. This organization came as a resultant of the common interests, common restrictions and common objectives of the class room teacher. Common interest is the powerful magnet that groups, common objectives the strong band that binds people into effective working units, and common sense is the mind quality that realizes this and motivates it into accomplishment.

The National League of Teachers Associations is made up of various associations of class room teachers in almost every state in the union and in some 75 of the larger cities of the country.

### Function of League

Its function is rather narrow in scope—quite intensive in focus but far-

reaching in conclusions. It has two general objectives, an immediate and an ultimate aim. These may seem rather selfish in the beginning but altruistic in the final, as you will surely see.

We seek not to camouflage by saying that educational ideals are our chief objectives—but we say boldly and without shame that our immediate objective is to raise the status of the class room teacher socially, economically and professionally. Of course we realize that what blesses us will bless all in the profession, and the children whom we serve, and rejoice in the knowledge.

Our ultimate aim is to place in every school room in the United States and her territories a fine, well-educated, well-qualified, professional and a free teacher.

### Platform of League.

I shall state briefly the steps that we have set ourselves to take in order to reach the heights of our immediate and ultimate goals and I wish that I might have time to enlarge and show you conclusively how each step affects the betterment of education.

*First.* We are evolutionary and not revolutionary. We believe in proceeding along the lines of good sense and good will. We realize that the fundamental triune of the modern school is the pupil, the teacher, the administrative, with equal rights to all and special privileges to none and that all groups of teachers must co-operate for the good of the child.

*Second.* We stand very definitely for a separate organization of class room teachers, certainly not in antagonism to any other groups in the profession but that there may be a closer community of interest, that there may be greater freedom of expression, more personal responsibility and that leadership may be developed.

*Third.* We believe in a high and broad standard of certification of teachers, a high character of teaching service and compensation commensurate with these demands.

*Fourth.* We stand for an adequate living, cultural and saving wage and equal pay for equal work, in other words, the one salary schedule for all class room teachers provided they have equal preparation and equal experience. Surely the teacher of reading is just as valuable to society, to the state, as the teacher of Latin, and it is just as important to have superior teachers in the 6th grade as the 12th.

*Fifth.* We propose to have suitable tenure laws governing the employment of teachers, such as will protect her against political manipulation, personal animosity or incompatibility of temperament, hasty judgment, class prejudice, and false witness; and such as will protect society against the unconcerned, the unprofessional and the unfit teacher.

*Sixth.* We advocate reasonable, humanitarian, and just pension legislation—such as will reward the teacher of long service without over-burdening the young teacher or the state.

*Seventh.* We propose to work for educational laws that will distribute the burden of taxation and afford equal educational opportunities for every child in the land.

### Teachers' Councils.

*Eighth.* We are intensely interested in establishing teachers' councils with the administrative force and with boards of education thereby making a contribution that would tend to rationalize courses of study, eliminate waste, and stimulate the general efficiency of the school.

*Ninth.* As to rating of teachers we are opposed to a so-called merit system, for the fact that it would be im-

possible for it to be just and fair, and for the fact that it would tend to break down the morale of the teaching force—causing jealousy, toadism and show, and because of the undue nerve strain that it would put on most teachers.

*Tenth.* We are opposed to misappropriating public money, wasting children's time and teachers' nerve force by trying to teach the non-essential, obsolete, the inappropriate, the namby pamby and the folderol. Let us have an appetite for bread and meat, potatoes and beans as well as candy and ice cream.

*Eleventh.* We stand for recognition from society and from our co-workers, a place in our profession in councils and on its programs. If we may not hope to receive special mention we wish to be listed among those present.

*Twelfth.* We believe in affiliatory co-ordinating and co-operating with other educational and social agencies within and without the profession that are working for educational and school betterment.

### Effect of Proposals.

We believe that this platform carried forward to accomplishment, as we are determined that it shall be, will tend to attract to and hold in the teaching profession the best type of young manhood and womanhood that the nation affords. And what would such teachers mean to this Educational Conference or any other educational undertaking?

Ten years ago our program was thought to be radical—today it is considered progressive, tomorrow it will be assured and thereby conservative. It is thus that the world do move—but we are thankful that it has been given to us to help to press open the door, and to help to mould the teacher to be, and the education that is to come.

## GREETINGS FROM THE COMMUNITY SERVICE (Incorporated)

RAYMOND B. FOSDICK

Community Service (Incorporated) through its officers, Joseph Lee, president; Myron Herrick, treasurer, and Howard S. Braucher, secretary, sends its greetings to the Pan-Pacific Union with its best wishes for the continued success of the splendid activities for which the Union was created. Like the Pan-Pacific Union, Community Service is working for cooperation and unity in certain fields. With Community Service it is the broad field of leisure time,—the after work hours.

The problem of leisure is universal. Apparently it is in an acute stage in a region with which you are all familiar, if Frederick O'Brien had the correct facts when he stated in his "White Shadows of the South Seas", "I am persuaded that the Polynesians, from Hawaii to Tahiti, are dying because of the suppression of the play instinct, an instinct that had its expression in most of their customs and occupations." In the United States it is only within the last decade or two that the people at large have begun to approach an intelligent understanding of the opportunity of leisure. Labor having won its fight for a shortened work day is still at a loss how to enjoy its additional non-work hours. On the other hand, it is only the exceptional man of affairs or of business who, like Edward Bok, noted editor, retires from his profession or work at an age when he still has something of the play spirit in him,—before he drops in the harness. The typical American of the novel who reads business at the breakfast table, does business over his luncheon and talks it even at the opera, to say nothing of grinding away at it in business hours is still a reality whose case is not so much humorous

as it is pathetic. As for the bulk of our people, all too many devote their golden hours after work to amusements which are hectic, shallow and joyless, and never know the satisfaction of self-realization through the outdoor life, through music, through drama and other constructive pursuits.

### Modern Life Needs Play.

Play—joyous, recreative, whole-hearted play—is the medicine, the antidote that our drab, modern life needs. John Burroughs said, "Lucky is he who gets his grapes to the market with the bloom on", by which he means to admonish men and women to keep young, to play. Community play in which all religious creeds, nationalities, and social groups may join makes for community spirit and community action. It has been asserted that the failure of farmers to play together when they were boys accounts for their inability to cooperate in business as grownups. Whatever the political safeguards to a man's democratic rights and privileges, he comes to a sense of belonging in a community only when he shares in its recreational and social life. When men share the joys of leisure, there develops the feeling of brotherhood and community consciousness.

There is, too, a fundamental connection between leisure time and crime. We are coming to see that crime is often simply misdirected energy. Given an outlet in play, the challenging, surging spirit of youth may often be utilized for the good of society, denied such outlet it often turns to acts hostile to society's good. It is claimed by Henry Barret Chamberlain, directors of the Chicago Crime Commission that "in retracing the tortuous path of the youthful criminal it is seldom found that the trail leads back to the playground, the diamond, the athletic field or the community center. \* \* \* I can state with



conviction", he goes on, "that the more social centers, baseball and football fields, playground and open spaces, the less crime". Writing to Community Service in San Francisco December 11, 1920, Chief of Police Daniel O'Brien, stated, "I realize so fully the relation of the present outlook of crime to the wrong use of leisure that I consider it my duty not only to train every energy to suppress it by the means at my command, but to see if something more cannot be done in a constructive way to prevent it. The work of your organization has been effective in certain districts. Can't it be extended?" The field of leisure time is broad enough and vital enough to command the energy, thought and power of the most public-spirited citizens and the most able workers in the country for years to come.

#### **Origin of Community Service.**

It is because of the constructive effects of good play on home and neighborhood life and thus on the community, because of the effects of play opportunity on the degree of crime and delinquency and because of the unsatisfied hunger for self-expression among so many people that Community Service was organized. This organization makes no claim that it is responsible for or constitutes in itself the leisure time movement. Community Service and the effort it is putting forth are but a product and outgrowth, a logical offspring of a bigger community movement which is daily gathering more and more power, the ultimate triumph of which is as sure as that the sun shall rise out of the east. Community Service (Incorporated) was organized in November 1919 as the successor of War Camp Community Service in the hope that men and women by planning and acting together might make possible in communities as good recreational conditions

for all our citizens as prevailed for service men in and around camps in this country and in France during the war. It works to make possible a broader citizenship for foreign and native born citizens through the development of a community wide program of activities built up on the basis of common interests in which all may participate. It believes that through playing and working together men may come to a greater understanding of each other and to a true neighborliness. It proposes to promote through all existing agencies and neighborhood organizations a broader social and recreational life for the individual and the community. It builds up and trains a vital volunteer leadership. It strives to draw out for their personal good and for community use the strength and genius within the people and to make them conscious and efficient directors of their own affairs.

#### **Activities of.**

To state in detail all the leisure time activities which fall within the chosen field of the organization would be as unnecessary as it would be tiresome. A few are as follows: the organization of neighborhood committees, the use of schools and libraries as recreation centers, vacant lot play, block dances, helping organize church hospitality and church hospitality and church suppers, dramatics, girls' and boys' clubs, picnics and outings, neighborhood sings, backyard play, information service, training classes for volunteer play leaders, song leaders and amateur actors, forums, holiday celebrations, community singing, choruses, orchestras, opera, band concerts, pageants, art exhibits to encourage local talent, lectures, athletic leagues, physical efficiency tests, all outdoor and indoor sports, playgrounds, swimming pools, drinking fountains, bathing beaches and helping to create such groups as Boy Scouts, Camp Fire

Girls, church social groups, Parent-Teachers' Associations and Girl Scouts.

The national organization administers no activities. It gives its help through its field representatives in organizing local self-governing committees or councils which do administer the activities. This help is provided under certain conditions mutually agreed upon between the community and Community Service which never undertakes to assist the local group except on invitation from responsible and representative citizens. The organizer sent by Community Service helps the local group in working out a leisure time program suited to the local needs and aids them in organizing their committee and in securing financial backing in order that the organization and activities may be permanent. When this is accomplished the representative withdraws and the local Community Service continues with a program and policies of its own making, related to the national organization only by affiliation. Special organizers for community music, recreation and dramatics are at times available to the local committees for the purpose of adding to or strengthening their programs.

#### **Function in Each Community.**

How does Community Service operate in a given community? Each local committee naturally enough approaches its problem in a different way and each program has its own distinctive earmarks. We may refer briefly to a few Pacific Coast cities. In San Diego the committee has extended large handed generosity in its entertainment of the sailors of the U. S. fleets, has built up numerous girls' clubs which devote themselves to Red Cross work, dancing, rowing, social events, hiking, riding and other activities, and has carried on an active community music program. The Seattle office has been virtually a service station for the assistance of the

numerous neighborhoods in the city in organizing their social and recreational life through the agency of neighborhood councils. In addition Seattle's success in its drama institute and in its recreational work is distinctive. San Francisco may point with pride to its seven neighborhood recreation centers each with a wide range of well patronized dramatic, recreational and music activities, to its new community theatre, the building for which the city donated, to its willing group of over two hundred volunteer entertainers, singers and amateur players who carry sunshine and joy to the inmates of hospitals, prisons and charitable institutions, and to its community opera. Cincinnati, Ohio; Houston, Texas; Washington, D. C.; Boston, Mass., and many score other cities including some that are quite small have each their own work suited to their own needs and actively functioning.

It was Theodore Roosevelt who said, "This world will not be a good place for any of us to live in if we do not make it a good place for all of us to live in." There is a profound warning in his epigrammatic statement. It is the endeavor of Community Service to make this a better, happier world for all. Calvin Coolidge, vice-president of the United States, had such an idea in mind for the work of Community Service when he said, "I take great satisfaction in commending the efforts of Community Service." Community Service enjoys the approval and cooperation of both labor and capital.

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#### **EDUCATION IN UTAH**

MAUD M. BABCOCK.

I appreciate very much the opportunity of speaking this morning, but I didn't know I was set down to make a speech until this moment. I heard only the end of the report on the Education in Portugal, and probably as I am here

representing the University of Utah, which is the head of the educational system of Utah, I should tell you something about education in our state.

### Secondary Education.

Had I known I would be called upon to address this audience, I could have brought figures, but I must be content to speak entirely from memory. Utah is organized very much, educationally, as the other States in the Union. At least, it is organized according to the State I am most familiar with. New York State, my native state. The elementary school system is, however, six years. Utah was the first state to put the Junior high school plan into operation throughout the state. The curriculum of the elementary and secondary schools is standardized much the same as elsewhere. One of the big problems in Utah was the high school problem, because of the sparsity of settlement of the state. The population of Utah is so scattered, except in the Northern part of the State. There, of course, it was easy to form high schools. But the whole large portion of the state lying south of Provo was a difficult problem for the State Board of Education. I believe Utah is the first state to carry out throughout its length and breadth the idea of community high schools. So there are now high schools located in at least every county in the state, and county is paying either for the transportation of the pupils to and from this high school every day, or else, if they are too far away, the county pays for the board and room of the high school pupils, wherever the high school may be located. Even in Salt Lake County at the Jordan High School, which is at Sandy, about 12 miles south of Salt Lake, and really a suburban high school, they send out every morning 20 automobile trucks to bring the high school pupils.

There are 600 pupils in that high school, so you see it is rather a large school, and yet it has to draw upon a very large agricultural district, close to the center of population as Sandy is.

Most of you know of Utah's mining industries because of the great Utah Copper Mine, the silver, coal and other mines of that state. But you may not know Utah is essentially an agricultural state. Its agricultural products far exceed in value its mining products, and for that reason and because the early pioneers urged upon the people the cultivation of the soil, its people are largely in rural districts.

The Davis County High School, which is situated north of Salt Lake, between Salt Lake and Ogden, has a junior high school in the southern part of the county and a senior high school in the northern end of the county. Since there is an electric suburban road running through that county these pupils are taken to and from the high schools with the suburban electric railroad, and their fare is paid by the county. So much for elementary and high school education.

The state has a very elaborate system of vocational supervision in the state, resting in a vocational director, and in the State Board of Education. It also has a very thorough health supervision, which is supervised entirely by the Physical Education and Hygiene department at the University.

### The University of Utah.

The University of Utah, as I said before, is the culmination of the State system of education. It has three big land grants, for the then three main schools, when it was founded in 1852. It is not a young institution at all, as state institutions go. The land grants are for the school of Arts and Sciences, the School of Mines and the School of Education. The other schools which



have been added since have no funds accruing from the sale of public lands in the State. The University and Agricultural College are maintained by a pro-rata tax. As far as maintenance is concerned we rest upon the good will or the bad will of the legislators every two years as to whether we shall have new buildings and extras. As the Professor of Chemistry once said, "One year is like living in Heaven at the University of Utah, but the other year is like the other region, because of the legislature's meeting." I suppose every institution depending upon its legislature has somewhat of a similar experience.

Besides the three fundamental schools, the School of Education, the School of Mines and Engineering, and the Arts and Science school, we have a preparatory school of Medicine, leading to a B. A. degree, and two years of certificate in medicine. I am proud to say, the University of Utah medical board has always been rated in the "A" class and so its certificates are accepted anywhere. It has a Law School, a school of Business and Finance. We are trying to furnish the teachers of the State from the School of Education, but do not succeed very well. I can remember when the School of Education was the largest school. Now it is one of the smallest. The School of Arts and Sciences also furnishes a large number of teachers for the secondary schools in Utah and surrounding states. The extension department has a third of our enrollment, which was some over five thousand this past year.

#### **Schools of the Mormon Church.**

As to private schools, the Latter-day Saints Church, the Mormon Church as you know it, has several very large institutions in a number of districts. Beginning in the southern end of the

state, at St. George, they have a Junior College, the Dixie Normal Academy. Coming a little farther north, they have a secondary school at Beaver called the Murdock Academy. A little to the east across the mountains is the Snow Academy, at Ephraim. Farther north the largest of all their institutions is the Brigham Young University. It is situated at Provo. Salt Lake has a very large high school known as the Latter Day Saints high school. Ogden has the Weber State Normal College, which is a junior college; in the far north at Logan they have a Brigham Young College which is also a Junior College, and at Preston, just over the border into Idaho, they have the Preston Academy, which is a high school. I think in Idaho they have some other schools. The Episcopalians have one elementary and secondary school for girls in Salt Lake City, Rowland Hall. The Presbyterian Church maintains Westminster College in Salt Lake, which is largely a secondary school, and has secondary schools also at Provo and Mount Pleasant in the south, and at Logan in the north. The Catholics have girls' schools at Ogden and Salt Lake City.

#### **The Agricultural College.**

I am afraid, were I in Utah, they would laugh at me because I have forgotten the Agricultural College. They say University people always forget the Agricultural College. It is our natural athletic rival. This state institution is in the northern end of the state, at Logan. Although the student population is small, in comparison with the University of Utah, still the institution is a very important factor in education in an agricultural state. The extension division reaches the smallest settlement in the farthest corner of the state. They have also a large and important experiment station. I am sorry

I can't tell you more of the institution in detail, but I am sure it is one of the best agricultural colleges we have in the states.

Utah also maintains a school for the deaf and blind, and an industrial school, both located at Ogden.

### THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

MRS. WALTER F. FREAR

I am thinking that some of you are saying under your breath, "Young Women's Christian Association—Yes, we have a little association in our home town. They teach millinery and type-writing. What is the big idea? Why a delegate to this Conference?" Because I want us all to think of this Y. W. C. A. as thoroughly human and as uninstitutional as possible, I am going to answer your supposed question by an illustration.

One of our young secretaries coming out here to work received a letter from her mother, saying "Remember you are to work for an Association that bears the name of Christ." The spirit of Jesus is the big idea. The spirit of Jesus, who was neither Romanist nor Puritan, but whose teachings have been interpreted widely by both, is the spirit that, we hope, animates our great Association, which is not only national but international, for twenty-nine different countries have asked for its services and two of those, it may interest you to know, are in the Balkan States. Jesus said "I am come that they might have life and that they might have it more abundantly." That is the animating spirit. The blue triangle, so familiar to some of you, symbolizes this idea—one arm standing for physical, one for intellectual, and one for spiritual life; the forces of the Association being directed along these lines.

### A Symbol of the Association.

I would like to have you for a moment try to picture our Association as a human figure in the world. Let us think of the Association symbolized by a woman a little over fifty years old. She is a mother, a mother of girls of all sorts, and if she is a true mother of that age and experience she has learned and is learning by adaptation. She is feeling day by day the new needs that her different daughters have. She is growing in grace to meet their requirements. Faults? Did you ever know a mother who was not full of faults? But, if she is the right mother, she is trying to outgrow those faults. She uses the laboratory method. She is full of experiments in the class-room and in the kitchen. She is learning day by day new methods of teaching, and growing with the growing needs. She finds large numbers of her daughters in the colleges and there she is among all other institutions the leading 'spiritual in the discussion of modern problems force, giving that freedom of expression that young girls today demand. She finds that many of her daughters live in cities, full of everything that distracts. These must have something unifying, something stimulative, something supplementing what city life gives them.

She finds many of her daughters living on the outskirts, the lonely places, and there she sets up a "town and county" arrangement for them, where there shall be a chance for physical development, a chance for social life, a chance for study and a chance for spiritual growth. In the summer time she leads her daughters to the mountains or by the seashores of the country where they may learn of God through the teachings of inspiring men and women and through the ministrations of nature itself. She has gone into the factory where daughters have gone to

seek industrial self-expression, and she is there to demand that her daughters shall not become parts of machines, but that instead, when the monotonous tasks are over, they shall have a chance for their souls to grow.

### Pioneer Work.

She believes that the proof of the pudding is in the eating. Therefore she goes into communities and says, "This municipality is not ready to put physical education into its schools," or "It is not ready for supplemental training in nursing" or "It does not yet feel the need of a night school. Go to! We will stimulate ideas and action. We will make a pudding and the municipality shall taste it, and by and by the municipality will set up this form of activity for itself." She is the experimenter; she is the pioneer. Isn't this reaching out effectively toward the abundant life? Peace and war are ever in our minds. Human relationships, brotherhood and sisterhood are ever in our minds. Here is a fresh example, a new experiment. Perhaps Bryn Mawr stands in our country as the most exclusive of our women's colleges, but she has opened her doors this summer to industrial girls, and has through the intervention and planning of the Y. W. C. A. offered a six-weeks course of instruction, that the factory girl may share the life and advantages of the student.

This summer I heard Miss Owers, an industrial secretary, speak of industrial girls in a way that was thrilling. She said a lecturer standing before them often could not tell from their attentiveness or otherwise whether they were industrial workers or regular students. She read a long intelligent letter from a factory girl and said, "You can't see the spelling. This girl has been denied training in spelling, but listen to her meaningful words. These

girls are reaching out for the best there is in life. These girls are thinking, although they have become mere parts of a machine in a factory, they are thinking. We must more and more find ways to train them in their thinking." So there is this new note,—girls from factories are now in the sacred halls of Bryn Mawr. Shall we not all go on and on, up and up? I hold up to you the door. Let not only China have the open door; let's all have the open door, and with stronger minds and hearts and intensified ideals carry out the purpose of Jesus, that the people of the world shall have the abundant life. (Applause.)

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### ORGANIZATION AMONG TEACHERS.

MISS IDA C. IVERSON.

I do not belong to universities or government bureaus, but I belong to that large group of workers and educators called the class-room teacher. I am here particularly to carry back a message to my own organization, a group of 1800 elementary class-room teachers.

This organizing of teacher folk into their various homogeneous groups is, as you know, rapidly growing in the States. I am not here to discuss that phase of the profession that is left to another delegate. I want to say, however, that I know organization is a right idea. It has been tried and tested. I know furthermore that it is right because our esteemed friend in this conference, Dr. E. C. Moore, said so. He told us to do it some dozen years ago and we have been moving forward ever since.

No one need fear class consciousness of this order and we will not admit class antagonism for there can't be really any such thing among school teachers. We are too busy with bigger things.



My own group is gathered together to know itself. This knowledge projects itself into a better understanding of all other groups and the result is a unifying school program which makes for the good of all.

We elementary teachers have much to learn and it is in group thinking that this crystallizes into a definite program. We want to dignify our work. We need more academic and professional training and I appeal to you as leaders of men that this sort of thing be made more accessible to all of us.

One of the healthy signs of teacher organization is the readiness to affiliate with larger organizations. The Los Angeles City Teachers' Club was entitled to twelve delegates at the N.E.A. They were there. Where twelve teachers from one group leave the delectable climate of Los Angeles for the excessive sunshine of Des Moines, Iowa, they mean business. It would be so easy to come to Honolulu. These teachers have a serious purpose and they will take something back to the teaching fraternity of our city that will leaven the whole.

The N.E.A. was a fine get-together meeting. It was of course a family affair. There were no serious internal struggles but I think had my friend Dr. Burk been present he would have said there was dynamic thinking although the dove of peace did seem so constantly to abide.

To come to the conference is to learn that the family is only the center of our being, but it is not the circumference of being. We must learn to live at peace with all other families. I wish the twelve N.E.A. delegates from my organization were also here. Everytime I see a vacant chair in this room I wish a class room teacher were in it, for I think if there is one group more than another that needs the fruits of this

conference it is the class room teacher.

Here we are reaching out for the eternal verities, the truth, which when realized will make the world a neighborhood. It has been emphasized here that the chief business of a teacher is to preach the gospel of peace to the children of men. There are so many children in the world, perforce there are so many classroom teachers and because of this it becomes our unexcelled opportunity to bring the world into a neighborhood. That word has a meaning to me as never before.

We class-room teachers must realize our opportunities and dedicate ourselves to our work. We must be geography-minded, history-minded and all the other things that make for brotherhood. We ourselves must honor our profession, then it will indeed be honored, all of which we endeavor to foster in our organization thinking.

The aim of organization among teachers is to be better teachers. The teacher organization movement is a peace movement for the sake of the child in the public school. And let me say in closing that I am most grateful for this conference. I shall try to take back to my own organization and to any other that will let me, some of the living fire. It has been good to be here.

### THE NATIONAL EDUCATION ASSOCIATION

THOS. E. FINEGAN, LL.D.

I want to say a very brief word in regard to the National Education Association, and bear its greetings to you and express the hope that this Conference may co-operate and supplement the work of the National Association, and that the National Education Association may co-operate with this conference.

The National Education Association has a paid membership of seventy-five

thousand in the United States, and it is growing every day by several hundred. The Association has a committee on International Education Relations, and that committee made its first report at the annual meeting of the N. E. A. last year. This committee has made a survey of the different organizations and agencies in the countries which are interested in international education. The Association has also recommended that in 1923 there shall be held in connection with the N. E. A. an international meeting, and has requested the United States Government to make suitable provision for extending through the proper channels invitations to all the civilized powers of the world to send delegates to this meeting.

I just want to bring this matter before you and say just one further word, and that is this. The other morning one of the members of our delegation said to me, "I wish that something might be done to inject into the spirit of the N. E. A. that idealism which prevails in the meetings of this conference." Now the way is open to do that by bringing together in 1923 in the meeting of the N. E. A. representatives from all the nations of the earth, so that this great body of teachers in America shall not simply be thinking of their special problems related to the class-rooms and their social and professional and economic standing, and so on, but that they may center their thoughts on the great world problems.

So again I present to you the greetings and best wishes of the National Education Association. (Applause.)

### ASSOCIATION OF UNIVERSITY WOMEN

CAROLINE FREAR BURK.

I think perhaps I shall deviate a little from the subject of the organiza-

tion of University Women to tell you first something of the organization of women in general as we find it in my own state, California. Someone said the other day in one of the meetings that if we want to exercise the community spirit in an international way we must learn first to practise it at home, and I believe the women through their various organizations are really in a very vital way developing the community spirit, and the spirit of co-operation, and the spirit of democracy.

I want to interest chiefly the foreign delegates who are here, because I want them to take a message back to the women of their country. I feel sure the rest of you realize, and perhaps with some little sense of American humor, how insatiable is the appetite and how tremendous is the capacity of the American woman for organization. You know, if left alone on a desert island, she would organize, even though there was nothing to organize for, and then she would find the "for" afterwards. (laughter)

### Foreign Impulse in America.

I want to say to the foreign delegates, what it may surprise you to hear, that you through your countries gave a very definite impulse to the organization of our women, and it all came about in this way: It came about through that interesting and very important national event, the Panama-Pacific Exposition. Before that the women of California had had clubs and clubs galore, and sections and sections galore—though I may add parenthetically these were chiefly for the elect; and I should recall, too, that during suffrage times, those thrilling days of 1911, they certainly did good organized work, though it was work done by the leaders mostly and not by the many.

But when we come to the Panama-Pacific International Exposition then

we find that all the women of California banded together in a fine community way. In 1915, when you Japanese sent us replicas of your delightful tea houses and tea gardens, and you Chinese sent that quaint pagodaed village, and you Filipinos and Koreans sent your beautiful embroideries, and other wonderful exhibits, then the women of California joined together as never before, and you were the impetus of it. For the women were to be hostesses to the visiting peoples of the world. The women had a rather interesting organization at that time because it was so wide-spread. They had a state chairman, and there was a county chairman in every county, and every county chairman had a chairman for every little town and hamlet in the state, and every woman in California was given an opportunity to act as hostess. They didn't go about trying to get large sums, which would have been very easy, but they went about in the democratic way to get a little from as many as possible, and they got it, and they got the spirit of the thing, too. This same detailed type of organization was later a workable basis for Red Cross activity during the war, and now continues as the basis for welfare work in many countries where there is no associated charities organization.

#### **Federation of Women's Clubs.**

I want to speak now about several large organizations for women, three in particular, three of the large secular organizations which have educational value. One is the Federation of Women's Clubs, which is a national organization, and under which are the state organizations and also the district organizations. Now the county organizations are forming everywhere, and we are finding that they are an especially workable unit, because they are

small enough so that people really get together, and yet they are large enough for diversity of interest.

I cannot stop to tell you of the varied interests of the women's clubs. You know them, ranging, as they do, from child welfare to world peace. One most important committee is a legislative committee which always keeps an open eye on proposed legislation in the State, particularly legislation pertaining to the welfare of women and children. I wish I could tell you about the wonderful co-operative drama, which was given in Yosemite this summer, where the women of the whole state of California, from Shasta down to San Diego, took part in a pageant representing the history of California, and although this was handled in outline by a central committee, the details were worked out by the separate organizations throughout the state. It was a wonderful example of community spirit on a large scale.

#### **Association of University Women.**

The second organization, the Parent-Teacher Association Mrs. Rowell has told you about, and the third organization is the one we are perhaps particularly interested in today, and that is the Association of University Women. It was formerly known as the "Association of Collegiate Alumnae" and it was composed of graduates of universities in the various states. Its aim has always been educational and this has been carried out in two ways. The first was to establish scholarships for women for higher research work and the second was to raise the standard of women's colleges.

Recently the name has been changed to The American Association of University Women, and now an international federation of similar associations has been formed. The first meeting of the International Federation of Uni-



versity Women was held a year ago in London, and there were present delegates from fifteen countries. On that occasion Viscount Gray said, "The only sure basis of peace is international understanding. Universities are specially fitted to promote this understanding." The countries represented were Great Britain, the United States, France, Czecho-Slovakia, Italy, Spain, Holland, Canada, Australia, Belgium, Denmark, India, Norway, Sweden and South Africa. The first eight countries were able to affiliate with this international organization because they had their own national associations at home. Australia, India and Norway are now endeavoring to form associations of their own, in order to affiliate with the international organization. The next conference of the International Federation of University Women will be held in Geneva, in July, 1922.

Some of the aims of this organization are to encourage the exchange of lectures and students, to endow international scholarships and fellowships, and to establish clubs and centers of international hospitality in the cities of the world. In Washington, in our own country, there is now being established an international club house for university women.

I want to ask the delegates from foreign countries to take a message home, urging particularly their university women to organize, and I want to urge this Pan-Pacific Association, when it has its next meeting, to have an official delegate from the International Federation of University Women, because the large aims of the two organizations are identical, namely universal understanding, world education, world peace, and world good citizenship. (Applause.)

## 12. TRIBUTE TO MR. M. M. SCOTT

### THE WORK OF MR. M. M. SCOTT.

JUDGE SANFORD B. DOLE and

BARON N. KANDA

DR. E. C. MOORE, Chairman: The first order of the afternoon's program is to do honor to a quiet man to whom honor is due, and we are greatly privileged in having with us this afternoon the president of the Hawaiian Republic, the first Governor of the Territory of Hawaii, Judge Sanford B. Dole. May I introduce Judge Dole to this conference? (Applause, and audience rises.)

JUDGE DOLE: I am glad to say some appreciative words of Mr. Scott. For a long time he has been the leading educator of these islands. It has been a bad practice to wait before saying anything good about a man until after he is dead, and then firing off something they call a eulogy, which does him no harm and generally does him no good.

Mr. Scott needs no eulogy. He has been here forty years. Almost the whole of this time he has been engaged in the service of education in this country. Previous to this time he was for some ten years a very useful man in Japan. A good experience in California as a school teacher brought him into prominence and he was chosen as professor, a professor of English, I believe, in the University of Tokyo. Then they got him into the very delicate and important work of organizing a common school system for Japan. I don't know how many assistants he had, but I believe he was the leading man in this work, and this school system has been organized and put into effect under his sympathetic administration.

He came to Honolulu very well posted in Japanese lore, customs, traditions, sentiment and public sympathy, and while he was a very great and useful

man to us, it is almost a matter of unwritten history that he had so much the confidence of the Japanese,—he had befriended them when their name had been traduced as an immoral race,—that he became a kind of unofficial ambassador of Japan to this country, unknown and unsalaried, and yet when the Japanese officials were in trouble they came to him. We don't know how many difficulties he smoothed out in the delicate situations that occurred between Japan and this country. I believe his services have been very great in the way of peace, and in adjusting delicate situations between this country and Japan.

### His Work in Honolulu Schools.

Mr. Scott has been a very fortunate man in being connected with one institution for a generation. Fortunate, I say, because it has given him the opportunity of directing the administration and controlling it in a way and organizing it, putting his influence into the schools, the little school he became principal of after a few years. He was, first, assistant principal and they moved to the building now occupied by the Central Grammar School, which had been the residence of Ruth Kealioukalani and Princess Pauahi Bishop, and through the generosity of Mr. Bishop had been almost given to the government. In that building the school gradually became a high school. Then there developed over here by Thomas Square the McKinley High School. He had first to put that high school in the Kalioukalani building, and he still conducted and administered the school and has done so until about three years ago, as long as his strength lasted.

A whole generation of the boys and girls of Honolulu have gone to school

to him. Very sympathetically, very intelligently, and without very much standardization,—I sympathize very much with David Starr Jordan's protest against standardization—a principal like Mr. Scott put into harness and limited as to his freedom would not have done half the work he has done in building up this school, a school of real democracy. I don't know how many of you have seen it, but it is a truly ideal school of democracy, with all the races of these islands represented.

As time went on and he had more teachers he could let go of the details and for years past he has given his school something in the way of a lecture or an address, daily,—something which, I believe, was beneficial to the school in an educational way and in a building up way and something really appreciated by the pupils. His influence over the pupils was fine.

### His Life Outside of School

Outside of his school Mr. Scott was a quiet man, fond of books, well to the front in all intellectual enterprises of Honolulu; did not care much for society, though he appeared well when he went into society, a good speaker, and intelligent. He was fond of books. He was a strenuous and helpful member of our social science organization and everything else in that line that came to hand. He was a good out-door man, fond of exercise and fond of nature. When he was an old man, for a long period he was known to go to the summit of Tantalus every week on foot. Very few do it now, very few in the prime of life do it now.

So I would like to have you think of Mr. Scott as a very useful man, very public spirited, very quiet and unselfish and as having lived a blameless life. (Applause.)

DR. MOORE, Chairman: I wish to call on Baron Kanda for further remarks concerning Mr. Scott and his work.

BARON KANDA: It gives me great pleasure to say a few words in appreciation of Mr. M. M. Scott and give, as it were, a few facts supplementing the remarks made by ex-President Dole as a sort of internal evidence of what he said and of what Japan owes to him.

Just a little over forty years ago, when I began my pedagogical career in Japan, conditions of education were very different from what they are now. There were more foreign teachers and fewer native teachers compared to the present situation. Subjects other than English, such as history, geography, mathematics, chemistry, physics and so forth were taught by foreign teachers through the medium of English. So it is a well known fact that those who had their school training 30 or so years ago are much better in practical English than those graduated from our universities and colleges in later years.

In the preparatory department of what is now the Tokyo Imperial University, where I began my work, there were several splendid teachers among my colleagues who are to this day remembered with gratitude and affection by their former pupils, and among them was your respected fellow-citizen, Mr. M. M. Scott. He had been invited to teach in the normal schools, which he helped to organize, and was already familiar with the psychology of our students and very successful with his work when I returned from America in 1879.

### Order Conferred.

In recognition of his long and faithful services our government honored him with a high order of decoration, the Order of the Rising Sun, and the Imperial Education Society welcomed him on the occasion of his second visit to Japan a few years ago and presented him with



a gold medal. I remember being present on the occasion of the presentation, and the hearty welcome that was given to him by the educationists present, and how glad his old friends and pupils were to welcome him again.

But, better than these visible signs of recognition of his past services to the cause of education in Japan is the invisible monument erected in the hearts of her sons who were once his pupils and who have since risen to high positions in

government and other spheres of life.

It is my great pleasure, therefore, on visiting these islands, to meet my old colleague and friend again and to find him enjoying, amidst the charming surroundings of these beautiful islands, the peaceful years of well deserved rest, and I cannot think of a better word to greet him with on behalf of the people of Japan and our delegation than that which expresses so much here, "Aloha Oe" (Applause.)

## 13. WHAT THIS CONFERENCE HAS MEANT TO ME

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### RESPONSES.

Dr. E. C. MOORE, *Chairman*: I am instructed by the good power that has directed us thus far in our deliberations that we shall now convene as a Methodist experience meeting and that I may call upon certain of our members for "testimony,"—I think that is the word, is it not, testimony? Five minutes of testimony as to "What this Conference has meant to me," and the first member of the Conference whom I am asked to call upon is Dr. Anesaki of Tokyo University.

DR. ANESAKI: Ladies and gentlemen. Five minutes testimony and not a revival! But my mind is going through a stage of conversion. I don't know whether the revival might come after that or not. At any rate it is hard for me to exhaust all the benefits, impressions, I have received from this Conference, in having listened to so many instructive and inspiring speeches, and in having been inspired by the ideas and ideals which are now moving us, the peoples of the Pacific.

You may remember a saying of Schoepenhauer, a German philosopher and pessimist. He says, "An historian is a prophet looking backward; the lawyer is a moralist looking inside." Which of these are we? I think we are neither of them. We are a people looking forward. We are united in outlook and vision, but here I wonder if there be a danger for us at the same time, because we are apt to make of our vision a universal panacea. When any principle or idea is made an object of superstitious worship, an idol, it is unworthy of human life.

We have heard of peace, education, democracy, justice, humanity, all of these certainly are the ideals and aims we have to look forward to, but I wonder whether even any one of these, if made an idol, accepted without criticism and made an object of propaganda, without regard to the circumstances, as well as, I might say, the background of human life, whether the individual or national may degenerate to a superstitious panacea or idol. Now we are a people looking forward, and we must be united in vision and outlook, but I cannot help thinking that everyone of us as individuals, as well as the race, as well as the nation, has the background of its own life which must be taken into account in looking forward.

Now and then we hear very much of exploiting, control, activity and so forth, but as I tried in my poor wording in one of the meetings to express it, we have in our natures that which may be changeable or unchangeable. I don't mean to discuss this here,—but in our nature there is something which wishes to go forward, which impels us to go forward. The fighting instinct, is one of those tendencies of the impulse to acquire. At any rate there is a progressive side in our human nature, but at the same time I believe there is another side to our nature in which we try to have something to admire, to contemplate, not as an idol or as a panacea, but as the very basis of human life, whether individual or national.

If I may formulate my idea, the impulse to go forward may be called, in philosophical terms, a pragmatic tendency in respect to our proceeding anywhere, and this is the motto of the present day,

and we have to go forward in this direction with this in our view.

But at the same time we have in our nature a tendency to contemplate, to have something on which we can depend, something which we can admire and contemplate, and which is expressed in the life of a nation as its history. The historical background of a nation is as precious as heredity in the life of an individual, and in going forward and in looking forward I think we must take heed of both of these sides of our nature.

And this concludes my expression on this occasion. I was thinking in coming to these Islands that I myself have sailed from Tokyo eastward, while those from the American mainland have come from San Francisco westward, and others have come from other parts, northward, but here we meet. It is not necessary that every individual go in one and the same direction, if one and every one of them have the same idea, and I think this Conference has taught me there is a democracy of human minds, a unity in aim and ideal, and that is what I have been impressed with most of all by this Conference, and, if this is a testimony meeting, I might call it a gospel which I shall take back to my country. (Applause.)

DR. MOORE: Let me call next on Dr. Ling of the Chinese delegation. Dr. Ling is not here at this moment and I will call on Dr. Wei of the Chinese delegation.

DR. WEI: Mr. Chairman, Ladies and Gentlemen: It is difficult for me to tell you my opinions concerning this wonderful Conference, because I have so many that are in my mind that I feel it is impossible to present them to you in five minutes.

One feeling I have now is that this Conference has been a good training course for me at least. I think we all

know that there are forces in this universe controlling our destiny, but it has been a very recent awakening for human beings to realize that if they want to control their destiny they must work together. We must not depend on the natural and impersonal forces. I think this Educational Conference bears the testimony that when human beings work together to control their destiny, the future is their own.

So I say emphatically that the future of the Pacific is in our hands. It is up to us to make the Pacific countries democratic countries, and it is up to us to realize our noble ideals and to that end we must have understanding and this Conference offers us the opportunity to understand each other.

I hope that I have been able to present to you the facts concerning China that I wish you to understand, and I hope that I have been able to invite your sympathy for what we are doing in China, and my last wish is that you may coöperate with us for the development of our democratic ideals, not only that China and America may work together as they have been doing, but that Japan and China will also join hand in hand to work out the destiny of the Pacific; not only China and Japan but the United States will also join together and all of the Pacific countries will join together to have a common understanding, deep sympathy, and hearty coöperation in carrying forward the program of the Pacific. That is my sincere wish to you, and I may deliver to you the invitation of the Chinese people that you may come to us and see what we have in China, and to give you what we have in China, and, above all, for your direct observation of the things going on in China. My invitation is sincere and I hope I will be able to meet you some day in China and say to you, "Aloha! Aloha!" (Applause.)



DR. MOORE: Next I will call upon Dr. Sisson, a delegate from the United States.

DR. SISSON: Mr. Chairman, Ladies and Gentlemen: If anything that I should say should seem inappropriate, I think its inappropriateness should be appreciated by the others who shall have to speak in this experience meeting.

However, the only way one in this symposium would be sure not to say something said by someone else would be to say something inappropriate.

First, the economic and industrial has no such degree of harmonious understanding as has the Pan-Pacific Educational Congress; would to God it had; the Golden Age would be near at hand. We are going back into the hurly burly. I ask indulgence to mention two phases:

First, the economic and industrial world is in no less need of a peacemovement than the world of international relations, and education has a great duty to perform in that field, using the same spirit and closely similar methods.

Second, private interest and national ambition still complicate the problem and often obstruct progress, in all lands that we represent, without any exception.

Finally, let us consider the scripture maxim: "To whom much is given, from him much shall be required." This conference has put us deeply in debt; no words can even feebly express our sense of the rich benefit which we have received. Many labored that the Conference might be. To them, one and all, each of us is deeply grateful, not only on our own part, but on behalf of those whom we have the privilege to represent.

The Conference has far exceeded our highest hopes; indeed, no mind could have imagined days like these, for no such days ever occurred in the past.

The authors of the conference "build better than they know."

We have received here many blessings; the greatest of all is the renewed assurance of the truth and profound significance of that great saying: "Ye shall know the truth and the truth shall make you free."

Now that the Conference is closing, our hopes are high for the fruits that shall result; it is certain that these fruits will be more rich, varied and beautiful than any present imagination can picture.

We cannot make direct return for the great boon of sharing in the Conference; we can only dedicate ourselves anew to those noble ideals of freedom and humanity and the advancement of Man, from which this Conference sprung, of which it is a true embodiment, and to the realization of which it will prove a great contributing factor.

DR. MOORE: Next may I call upon Dr. Kannan, delegate from India?

DR. KANNAN: Mr. Chairman, Ladies and Gentlemen: I have been more a spectator of the proceedings of this Conference than a participator, but I have heard and observed so much during the days of this Conference that I don't know that I can compress in a short speech all that I wish to say. I feel that my vision has been broadened by contact with the new ideas and new thoughts that have come out in the papers and the discussions that followed those papers.

I feel that perhaps it may be said we have rather battled about the outskirts of the subjects and not proceeded into deeper waters. If that is so, it is as it should be, for this is a new venture and for the first time, and it is best that we proceed slowly.

The waters of international understanding are deep and oft-times troub-

lous, and we should not venture far without preliminary training.

I think the ideas that have resulted as an outgrowth of the Conference have amply justified this Conference and succeeding Conferences that I hope will be held in these Islands, and as a result of the Conference I trust the ideas back in the minds of the originators will be realized. I hope these ideas contributed to the Conference will be carried out by the Governments whose delegates are interested in the Pan-Pacific Conference. (Applause.)

DR. MOORE: Next I will call upon Dr. Jackson, from the mainland.

DR. JACKSON: It seems to me this may be the most important session of our entire Conference, on the principle stated by Goethe that "Knowledge does much, but enthusiasm does all." It provides the motive power to put into operation the great principles and ideas we have debated. I have many impressions. Among them, first—three that stand out:

First, in this Congress we have had an exhibition in dramatic and handsome form of the one thing which I believe the world most needs for its salvation. The emblem of the National Community Board is a triband circle of the national colors. In that we have put a little poem in three lines to state our ideals and objects, by Markham,—

"He drew a circle which shut me out,  
But Love and I had the wit to win;  
We drew a circle that took him in."

That is what this Conference has done, it has drawn a circle big enough to take in the nations of the Pacific Ocean.

I shall never forget this experience, one of the most illuminating and inspiring adventures of my life, because it has set in my heart this great principle, which might be called, "Love." I am not thinking about love as a sentiment. I am speaking of it as a principle of political procedure. Hawaii offers to us

this house of friendship. This capitol building for ten days, has been in a marked way the house of friendship, and this, it seems to me, is the great significant fact about this conference.

Second, this Conference has been distressingly peaceful. Now Colonel Allen said the other day that if we can make the question of education of as much interest as the prize fight at Hoboken had for the people of the world, we will then get universal publicity for it. I had a notion, however, when he spoke, to get up and say that that illustration implies that in order to get publicity into the educational field we must have a fight. People cannot become good friends until they have had one good fight. I think that principle is a sound principle. I think we ought to realize peace is not the negative of war. Peace is not the absence of war, it is the antidote for war and has to be fought for just as war has to be fought for, and when we come to that and discover that fact, that education is a great peacemaker and has to be fought for, we have gone far.

Now the Conference Committee of the Pan-Pacific Union has the power to interpret and correct this. For your information the objects of the Community-Center Section have been put into type and they have been mimeographed. The first has as its object to put into operation the 14 resolutions passed here yesterday by the section. I am hoping they will cause some disturbance. What is killing to a cause is neglect. If a subject or proposition causes some controversy, then we know it has aroused some interest.

The second is to put into practical operation the community center movement in this nation, because until we get our principles and objects into operation among the people themselves we shall not make real headway. Lincoln said

once when they wanted him to run the campaign, "I cannot run the campaign because I have enough to do in the White House, but it is the people's campaign, and if the people get into it and get warmed too much they will find they have to sit on the blister."

A third sentiment which has been expressed in this convention a score of times, and it seems to me the finest note struck in this convention is a standard of morality of fair play and of justice, and that is the only way in which questions of international politics ought to be debated. To formulate that into a document that we can all agree upon. That is what that third resolution desires to do.

Now, referring to a fight or a scrap or debate,—there is no difficulty about having a fight if we can observe one thing,—how to differ in opinion without differing in feeling. That resolution debated yesterday was so smooth all the way through, we didn't have a debate. Now, I think we ought to have a debate by assisting each other to make vivid the functions for which we stand. It seems to me this is the big trouble; it is a conflict between two principles, namely how to secure concerted action on the whole without interfering with freedom in the parts. That is a political question and always has been from the beginning of time. •That is the political question today, and that is the problem before the Pacific.

In America we went through that problem and debated both sides, Jefferson taking one side and losing out at first, and Hamilton taking the other, and winning out at first, but losing in the end and Jefferson won out permanently. And so we have perfect freedom and autonomy on the part of the States, and yet have one strong central government. We have come out of that problem. The world hasn't dis-

covered yet the answer to it, how to secure autonomy among the nations of the Pacific and yet secure peace. I think that ought to be debated here.

The third impression is that the Pan-Pacific Union in my judgment is on a big track to do a big piece of work, because it is a semi-official body only, a semi-official body, but a volunteer agency to promote mutual understanding and exchange of services among the peoples of these nations on the Pacific, and isn't handicapped by having to employ diplomatic or governmental methods of procedure. I believe that is a notable fact about this Congress, and I want to remind this Congress that it has been free from diplomatic or governmental methods of procedure, for I believe there is no surer way to peace than that, and I am proud to have a part in this Congress because I think it is doing the most important piece of constructive work of any international congress that has yet been held. (Applause.)

DR. MOORE: Next may I call on Miss Julia Abbott, delegate from the United States?

MISS ABBOTT: I am glad this has been called an experience meeting, because that means that one may give one's own personal point of view, and also that one may be emotional. Now I started out on this course from Washington with that disagreeable feeling that all our school children have, when we take them on an excursion and tell them they must write it up when they come back, and we have all perpetrated that trick.

The good ship *Wilhelmina* engaged in a hula for about twelve hours, after leaving San Francisco, and then I found this first feeling supplemented by another feeling which I shall not describe; but after that I took out a black bound volume in which I was going to write down impressions every day. That was



an easy thing to do during the sea voyage, but, needless to say, since my arrival in Honolulu the volume has remained closed, and I have been much relieved to see the full press accounts that have appeared daily in the morning and evening papers; but now I am faced again with this dreadfully inhuman request to give my impressions in five minutes.

I want to say very seriously that the contribution some of our friends from Eastern countries have made is something I think we need to keep before us, and that is, activity is the beginning maybe and the end, but in between there must be contemplation in any great experience.

When one has lived in touch with the transcendent beauty of nature in these islands, when around and in all has flown that entrancing Hawaiian music, when we have come close to one another in these contracts of friendship and when all veils of convention have been rent aside, and we have dared to talk about the deepest things in human nature, when we have talked about the welfare of children whom we all love,—when we feel we have touched those things which we cannot express immediately, we need the communion of sea and sky which will come to us on the return voyage, and I want to say in the face of these stupendous things, a thing we need to say with great reverence “Be still and know that I am God.” (Applause.)

DR. MOORE: Mr. Cynn, from Korea.

MR. CYNN: I am a Methodist, so I am quite used to “testimony meetings.”

To be called away from daily work and stay here for ten days and shut out all other considerations and concentrate my mind, as you have yourself, upon one question,—that is, how to bring peace and happiness to humanity

through education,—that itself is a wonderful experience to me. This is a testimony meeting, so this may be compared to a man who, leaving his daily task and going into the mountains as the Savior Jesus Christ, often did, to contemplate and commune with God, the Supreme Being, in order that his mind should be refreshed, in order that he should be endowed with a new power to go out and help and uplift humanity,—I think our experience here is quite comparable to that. In that contemplation Christ himself, no doubt, saw humanity with a clearer vision than he did when he was mingling with the people.

So in this same way, we here have gotten a clearer vision of the conditions, aspiration and efforts of the different peoples who lived on the shores of the Pacific Ocean. We understand the problems that confront each group and all the groups much better now than we did before.

Furthermore, to carry that analogy still further, Christ himself in his contemplation saw more clearly what humanity should be and ought to be. So we here have seen in Honolulu an example of what the different races in one community should be and ought to be, and as they are; that is, living in peace and perfect legal, political and social equality, sharing their common lot with one another, caring for the welfare of one another.

Now this is quite significant to me, because in my school days I was told that the comingling of blood or mingling of different races would cause degeneration, would be a detriment to the advance of the human race, but here I find the contrary is true. That is, we find peoples of different races, and peoples of different parentage all come up to the forefront without any appreciable difference in their intellectual attain-

ment, in their personal qualities, in their moral characteristics, and they all come on the same level and carry on their individual responsibilities without any difference, so far as I have been able to find.

So that itself is a wonderful lesson. It is a great lesson, a lesson that ought to be taught to the other races which as yet haven't learned. Then the next thing is this. This thing is very significant to me too. When I was leaving home I was somehow led to believe that this whole world had gone back on idealism, but in my individual contact with the many friends here, and in listening to the splendid papers that were read to us, I find that the heart of humanity is still sound, and after all when everything is sifted down, humanity is hungry for the realization of the highest ideals. This gives new strength to me.

In conclusion, in order to make this a genuine revival or testimonial meeting, I will tell you this: I will rededicate myself to the cause of this idealism and go back to my people as a missionary, and I will do the best I can to preach that idealism until all my people shall be converted and shall live in a happy and blessed life. (Applause.)

DR. MOORE: I call this time upon Dr. Ling, delegate from the Republic of China.

DR. LING: Mr. Chairman, Ladies and Gentlemen: I am really a very poor speaker. It is really a matter of peculiar gratification, since this conference gathered in the Territory of Hawaii, to have seen the prominent educators coming from different parts of the Pacific. We have also discussed the many problems with full sincerity, and we have also outlined many problems as reported by the committees yesterday.

Now the first lesson I have learned is that truth recognizes no national

boundry, and we have so many people from different races here, I know truth permits no racial prejudice. I don't see the reason why the international relations cannot be settled by just sitting around a table like we have here today.

Although the world is very wide, and the international relations are very complicated, but if we can gather together and discuss the problems with the utmost sincerity for the common interest of the people, not for the few only, as we have discussed them in this educational conference, I see no reason why we could not settle those controversies that arise day by day among the nations.

So I take this opportunity to say now, let us discuss the international problems open mindedly, sincerely, let's forget, let's wipe out secret diplomacy, or you can call it secret treaties among the nations. I don't know what was the cause of the war, but this secret diplomacy was at least one of the causes of the war, because the secret treaties were trying to create national boundries, to create racial prejudices.

So the first lesson I have learned here, I am quite confident in the future I will look towards this Conference, this Union. We can discuss all the international problems sitting together as we have, all working towards the common interest of the people.

The second lesson seems to be very minor, but it seems to me to be the great interest. This Conference is not only a Conference of educators. It is rather an international institution. We have seen so many things geographically of Hawaii; we have seen so many things sociologically of the community of Hawaii, we have seen so many things biologically, those vegetables and the trees, we have never seen in some parts of China at least, and we have also attended so many entertainments, dinners and luncheons and have been entertained

by different races or different communities. How we have learned from this lesson the people can easily get together. Although the communities as we have seen during the last few days seem to be different. Yet they can get together very easily; and why not the countries of the Pacific?

The second lesson I learned, if I can use the same method, by means of the educational channel, we can probably get together as we have here during the last few days, attending the different entertainments given by the different communities. So these two lessons I have learned here, that I will take back to China, to our country.

And I also hope the other delegates will take back these two lessons to their respective countries, to settle international problems as we have here today. Thank you. (Applause.)

DR. MOORE: Let me next call on Consul General Yada of Japan.

MR. YADA: Mr. Chairman and delegates of different countries. It is a great honor that I was given today, the opportunity to speak before you, in this closing session. I am not one of the delegates so I believe I was not called upon for the testimonial meeting. I understand I was called upon to say a few words bearing upon my impressions of this Conference.

I believe this Conference has done a great deal of good in two ways. First, your assembling here and speaking and discussing several important questions regarding education and educational systems and institutions. I notice in the paper that you have passed fourteen odd resolutions in connection with very important phases of the educational questions. I sincerely hope the delegates will take back to their respective countries those resolutions and the government will take them into their serious consideration, to see to it that as many

resolutions as possible may be realized, and put into action. I attended this conference several times myself, and I was inspired by those speakers very much, very deeply.

One of the speakers who impressed me most was one who dealt with the backwardness of the system of education. He stated that in spite of politics, speaking politically, many countries are democraticised, while in the educational world it is still very backward, undeveloped and controlled by dogmatic principles. There lacks a spirit of democracy or free advancement. I was greatly impressed by that speaker, and I couldn't help thinking of the system of education in my own country, and that we have many subjects in connection with education in my country which ought to be radically ameliorated and improved.

The second good which will result from this Conference is, in my opinion, this: That the delegates coming from several countries here to Honolulu, and seeing with their eyes the real true conditions of people living in this Island, so harmoniously and so peacefully, no matter in spite of their difference of blood and races, as Mr. Cynn, the Korean delegate from the Y. M. C. A. repeatedly stated, this is indeed a wonderful land. As you know, this Island seems to be a veritable exhibition of races. There are Americans, English, Spanish or other Caucasian races, Japanese, Chinese, Koreans, Filipinos, Porto Ricans, Hawaiians, and I may enumerate many others. They are living perfectly in harmony, and have no quarrels.

I have this view about the future people of the Hawaiian Islands, that is, in Hawaii there will be created a unique race, which may not be American, it may not be Japanese nor Chinese, nor Koreans, nor any races of Europe, but



there will be one peculiar and unique race produced here in years to come, imbued by the surroundings, the peculiar surroundings, the peculiar surroundings and environments and education, which is most adaptable to this particular climate and the conditions, and in my view we are already proceeding towards that mixed, unique, distinctive race.

Speaking of Japanese, we have some 111,000 people out of a total population of this Island of more or less than a quarter of a million population, exactly 275,000 population, which comprises forty per cent of the whole population. From this numerical supremacy of my people I notice that there is some mis-understanding about the peace situation of the Japanese people here, that is, that the Japanese people being paramount over other races in numbers, Japan has some designs in these Islands. That is to say, for instance, that they wish to control the industries of these Islands. Now, this question perhaps may not be proper to discuss on this occasion, but I want to take advantage of this opportunity to deny the untrue reports which seem to be propagated now on the Mainland in this connection.

It is true, as I said before, the Japanese are numerically superior to any other race on the Islands, but as you know, the fact is that almost half of that population are Hawaiian born Japanese; American citizens of Japanese parentage. This is why a rather delicate and difficult problem is presented, but from the American view-point these Hawaiian-born Japanese are recorded as American citizens, and, in fact, these boys and girls who are born here in Hawaii are more American, much more American than Japanese. It is true they know, they could understand something of the Japanese language, but they prefer to speak English, and they are more

responsive to American ideals than to Japanese.

Really, many don't know where Japan is,—they don't know the history of Japan at all, while they are more conversant with American history, and these people, owing to the cooperative working of the Japanese themselves and American authorities and American people, these young people will be thorough Americans before the lapse of another ten years, I am quite sure. And thirty years or 25 years or rather 15 years after, there will be very, very few Japanese people who can understand any Japanese. They will be heart and soul Americans themselves; and my government has never had any design or any idea to keep these children as thorough Japanese. If I understand the principle of my government correctly, my government views these young people, Hawaiian-born people, as a means or a medium of better understanding between both countries. If somebody imagines that Japan has to rely upon these Japanese people, not more than 111,000, then Japan is lost. I dare say Japan may not be a strong country, not as strong as America or some of the European countries, but strong enough not to depend upon a handful of population which happens to be Hawaiian and whose destiny is that of American residents. (Applause.)

And so my government will be greatly satisfied if those Hawaiian-born children may mingle with American boys, and be educated along American lines and become genuinely good American citizens. (Applause.)

DR. MOORE: I now call upon Mr. Frank Milner of New Zealand.

MR. MILNER: Mr. Chairman, ladies and gentlemen: With other delegates I have been deeply impressed with the unlimited possibilities before the educational section of the Pan-Pacific Union.

We feel that the foundation has been well and truly laid, and we feel that that great superstructure which has been latent in the soaring imagination of Alexander Hume Ford is going to be realized in all its nobility of line, and we feel that the more confidently, when we realize we have in our practical and sagacious secretary of the Conference a director, I may say, the foreman of the works. And it is a great joy to us to know that our Conference is not going to terminate merely in a flux of words, merely in a competitive attempt on the part of the delegates to outline those glorious educational ideals of international humanism we have so deeply at heart.

There is something more than rhetoric and something more than a flood of sentiment that is going to come out in practical work, and we know it is going to be translated into realities for all the countries around the Pacific.

There is no use of disguising the fact in spite of diplomatic amenities we know that stark ignorance of one another tends to lend force and impetus to the big elementary powers that work for man's destruction, and we all think and feel that the salvation must come through coordinated education. I feel that strongly and that is why I am here today.

I want to tell you that my impressions must have been more overwhelming than those of the majority of the delegates, because the whole of my life has been spent in New Zealand with the exception of a pitiful three weeks in which I visited Australia, and consequently, having been born in New Zealand and having been reared and nurtured there, my horizon has been very limited indeed, and to come out from a wee little community and a wee little island, and to meet here distinguished delegates, not only from the Mainland

but from all parts of the Pacific Ocean, is a tremendous education for me, and I am feeling already that I am becoming an ardent internationalist, and I feel that on my part I can go back to my little country and strike sparks from the most flinty individual when I come to speak of this subject, and of those ideals towards which we are so dimly groping.

One of the things I wish to mention is that though the business of this Conference deeply impresses all of us, we will not meet with a warm reception from a big section even among our own friends. I dare say many of those who are engaged in the very work of teaching will meet our enthusiasm with a considerable degree of cynicism.

But I am sure we can each go away from here and in our respective communities be a focus irradiating out all these splendid contributions to our Conference which we have heard so freely discussed and that very broad humanism, for which we are all striving and which we found so splendidly exemplified by and concretely embodied in the great personality of our Chairman, Dr. David Starr Jordan.

I would like to pause to pay my respects to and express my admiration for that great American. He is one of the great Americans who is one of our great international assets. You know as I listened to that great man, bearing all his weight of learning as lightly as a flower and giving us such splendid advice, fortifying us to be strong in democracy as the salvation of the world, and irradiating everything he said with that seemingly spontaneous irradiation of epigrammatic brilliance, I felt if we could only have such a personality as that in all our lands what a splendid impetus it would give to those ideals of internationalism and understanding of each other that all have at heart.

That is the reason I make so bold to pay this tribute to that man whose wise guidance has made such a success of this gathering.

I want to say to the educators here how much I appreciate your great liberality, which is the dominant characteristic of your outlook on life. I was told in certain quarters that I would get a sort of indifferentness of atmosphere when I got to America but, you know, I feel perfectly at home with the Americans. I speak of the Americans because there are more of them here than of others, but I feel at home with the other delegates too.

I remember when an American visitor came to my school,—she was an American who had been prominent in educating the people in the matter of the prohibition sentiment, and I was taking her through the corridors of our university, where there were busts of many Americans, your great men, George Washington and Abraham Lincoln, and other presidents, and your great stars in the literary firmament,—Lowell, Irving, Hawthorne, Emerson, Longfellow, and others whose works we use in the study of literature, and whose influence on the young generation of New Zealand is not disputable,—and as she saw all that, and those familiar teachers, she said, "My! It is just like being at home!" I want to tell you that I feel like that after this Conference, and I do clap myself on the back when I was able to go to Toronto, but I triumphed over nationalistic sentiment and I came here to an atmosphere of international humanism. (Applause.)

DR. MOORE: Baron Kanda of Japan shall say the last word in this experience meeting.

BARON KANDA: Mr. Chairman, Ladies and Gentlemen: At the close of the Educational Conference of the Pan-Pacific Union, I take this opportunity of

making a few remarks in retrospect of what seems to me to have been accomplished during the ten days of its sessions.

It was most appropriate that here in these islands which have become the home of so many different peoples bordering the Pacific the question should have been asked at the outset "Why a Pan-Pacific Conference on Education?" Here we find not a homogeneous community but a heterogeneous one, among whom the languages, the traditions and habits of life of the parent countries have been more or less preserved. Different as they are in race, color, religion and in various other respects, there is perfect harmony among them, because there are certain other respects in which they are common. This suggests the possibilities whereby misunderstandings arising out of racial and other differences may be obviated, that is, not by legislation or diplomacy but by the knowledge of one another through contact and education.

With this in view, the conference set itself to secure a better knowledge of the educational conditions and systems of the Pacific lands. Valuable papers dealing with the wide range of topics from the kindergarten to the university, the system of education in the different countries, the teaching of special subjects like history and geography, etc., were contributed by the delegates and these were followed by discussions. These papers contain valuable data and suggestions pointing to the ultimate solution of many of the problems arising in Pacific lands, thus tending to further the cause of international peace and friendship.

An important factor which has contributed to the full benefit of the Conference has been that which may be classed under the general name of "entertainments." They were in many cases



instructive object lessons and illustrations of the history, tradition and life of the different peoples represented in these islands.

We cannot express too highly our grateful appreciation of the painstaking preparations made by the committee on entertainment under the direction of Mrs. F. M. Swanzy and by the various sub-committee, to whose untiring efforts for our pleasure, comfort and information we are indebted for the pleasant impressions we carry home with us and which ministered in no small degree to the success of the Conference.

Let me also express our sincere thanks to His Excellency the Governor of Hawaii for his generous hospitalities to

us during our stay here, to our honorary chairman, Dr. David Starr Jordan, to Dr. Frank F. Bunker, to Dr. A. L. Dean, Messrs. Vaughan MacCaughey and Alexander Hume Ford and others for organizing and carrying out the Conference to its successful conclusion.

We now part and return to our respective fields of work being assured that the Conference has accomplished, among other things, the tangible result of bringing into closer touch the prominent educators of the Pacific lands and has paved the way for more intimate fellowship with one another in the future and more mutual cooperation in the great cause of education to which our lives are dedicated. (Applause.)

## 14. THE CONCLUSION OF THE CONFERENCE.

### THE RETURN OF THE EDUCATIONAL CONFERENCE TO THE PAN-PACIFIC UNION.

DR. E. C. MOORE,

GOVERNOR FARRINGTON

DR. MOORE: Now, Honored President of the Pan Pacific Union and Governor of Hawaii: It was the creative imagination of the ministering company over which you have the honor to preside, Sir, that conceived the idea of this first Pan-Pacific Conference on Education. thereupon it made plans for this meeting, and forthwith by its invitations it assembled us from the ends of the earth; and when we came here you welcomed us and allowed us to share your high hope,—you gave us your benediction. You set us the task of comparing our education and finding out, if possible, what aspects of it, might be most helpful to us all.

We thank you from our hearts for this privilege of having sat together here for the past ten days in contemplation of our common ideals; in trying to work out common denominators of our striving. There have been moments in our deliberations when the spirit of understanding was present to our minds. Civilization is a new thing, a thing of the day-before-yesterday only. It has come through the ordeal of fire. Broken and distorted humanity lies depressed and forlorn, and some men can find in their hearts only the comfort of that terrible thought of Chamfort when he said: "Only the futility of the first deluge prevents God from sending a second."

We are not of that company. We believe that though man has done badly in the past he can do better in the future. We believe in the creative word, the logos, the thought and the word.

Someone has said this is a gesture in the direction of peace. Yes, it is a splendid gesture, and out of such gestures come human action.

This round world of ours is young. Next year it celebrates its 400th birthday and every man of us must in thought go with Magellan around the world before he can say, with the aspiring Stoics of old, "I am a man and nothing human is foreign to me."

The Kingdom of Friendship is not yet upon the earth, but there is a pattern of it in our minds, which we may look upon and looking upon it we may set our houses in order, and now we go back to live in that kingdom and to persuade our people, our peoples, to live in that Kingdom.

I have the honor, Sir, and the privilege of returning this Conference to the President of the Pan-Pacific Union. (Applause.)

GOVERNOR FARRINGTON: Mr. Retiring President of this Conference, Delegates, Fellow Citizens, and Friends: As I have sat here this afternoon my mind has gone back to the regions of New England. In my home life one of the red letter days of family history was when my father and mother could attend a church conference, and it has occurred to me that as these inspiring remarks have been rendered here this afternoon, it was very much like the atmosphere of the old time church conference, only this was a wider circle.

And my mind also goes back to the little red school-house, back to the time when the school agent of the district, the time having come for the opening of school, went to the school house to deliver the key to the school teacher, and the school teacher carried on her work for the required period, as you

delegates have done here, and in due season the school teacher returned the key to the school agent. And he locked the door and the school house remained closed until another period of educational conferring was due. That was in the old days. As time has gone on, as enlightenment has given us a freer scope, the old-fashioned school house is no more, but it has become rather a community house. It is closed at no time during the year but is always open for community affairs.

And it occurred to me that this Pan-Pacific movement or Pan-Pacific Union, and the mechanical equipment, which we have here in this Territory is open to the service of people interested in educational conferences, not only for this session which you have just closed, but for all time.

It is really a great pleasure to have been associated with this conference. I regret that it has been impossible for me to attend any of your sessions other than the first and the last. I feel that I have,—that my position rather, is one of the school agent, whose business duties in his other affairs are such that it is impossible for him to attend the classes,—although it would be very profitable for him to do so. I judge from what I have read in the papers you have dealt a great deal with the general peace of the world, and it is a splendid topic. I suppose you have also dealt with the three r's of reading, 'riting and 'rithmetic, and where they belong in the general scheme of the youth and of international life.

I am sure from the comments I have heard from the citizens of Honolulu, citizens of our Territory who have at-

tended, and from the delegates, that your discussions have been very profitable. We feel very proud of the record that is being made by these conferences, because it is satisfying our belief of our mission in life here. We are in the midst of the Pacific, the friendly outpost of a friendly nation; friendly in every respect, and it is particularly gratifying to the citizens of this Territory that we can here give you and give others who are minded to come here at the invitation of the Pan-Pacific Union, or any other organization,—come here from all parts of the Pacific, all parts of the world, the opportunity to discuss the problems in which you are especially interested, and discuss them in an atmosphere that is absolutely free from any prejudice, anything which might prejudice your discussion, or anything which might prejudice your conclusions. I might say, to a certain extent, it is neutral ground, and I could also better describe it in that phrase or in that word which has now become properly defined to the delegates from over sea, the atmosphere of "Aloha."

On your arrival here we greeted you with the friendly word of Hawaii, "Aloha." On your departure, and in taking over the machinery under which you have operated so successfully, on behalf of the Pan-Pacific Union, on behalf of the people of the Territory of Hawaii, and, I am sure, I can also say on behalf of the President of the United States, who joined in the greeting to your original assembly, I can say to you, "Aloha!" I now declare this Conference, the first Pan-Pacific Educational Conference ever held, adjourned. (Applause, delegates rising.)



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